

सतनाम  
**Eternal Name of God**

सन्ध्या पाथ  
**Sandhya Path/Book of Prayers**



**Sadguru Kabir Saheb**

Guru Kabir Association of Canada  
208 - 14770 64th Avenue, Surrey, BC, Canada, V3S 1X7

Phone: (604) 599 – 6876. email: [dasj.kabir@gmail.com](mailto:dasj.kabir@gmail.com). Internet:  
[www.kabir.ca](http://www.kabir.ca)

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This book is dedicated to all devotees of Satguru Kabir

Dr. Jagessar Das M. D.

### बन्दगी - *bandagi* - 3 times

चरण बन्दगी चरण सेवा, मूल कमल बिस्तार,  
कहे कबीर दर्मादास से, उतरे सिर के भार

*charan bandagi charan sevā, mūl kamal bistār,  
kahe kabīr dharm dāss se , utare sir ke bhār.*

O devotee! Offer salutation and service at the feet of the guru, as this is the root and flower of devotion everywhere. Kabir instructed Dharam Dass that doing so will remove all difficulties and bring peace and well being.

### प्रार्थना - *prārthnā* (invocation)

सब विधि मुद मंगल करणम, हरण असेश कलेश,  
सत्यनाम सम नाम नहिं, वरदायक वरदेश,  
गुरु के सुमिरण मात्र से, नाशत विघन अनन्त,  
तासे सर्व आरम्भ मे, ध्यावत है सब संत

*sab vidhi mud mangal karanam, haran ashesh kalesh;  
satyanām sam nām nahīn, vardāyak var desh;  
guru ke sumiran mātra se, nāshat vighan anant,  
tase sarv ārambh men, dhyāvat hai sab sant.*

O Satguru, you have taught that for our eternal joy and welfare, and for the removal of all obstacles and suffering, there is no greater boon than *Satnam* - the true, eternal name of God.

You have also taught that worship of the guru will destroy countless obstacles. Thus the saints always meditate on the guru prior to all activities.

ध्यान मूलम गुरोर मूर्ति, पूजा मूलम गुरोर पदम,  
मंत्र मूलं गुरोर वाक्यम, मोक्ष मूलं गुरोर कृपा

*dhyān mūlam guror mūrti, pūja mūlam guro padam;  
mantra mūlam guror vākyam, moksh mūlam guro kripā.*

The root of meditation is the guru, and the root of worship is his feet.

The root of all mantras is the guru's teaching, and the root of liberation is his grace.

बन्दौ सत्यकबीर के, चरण कमल शिरनाय,  
जासु ज्ञान दिन करनि कर, भ्रम तम देत नशाय;  
सतगुरु सत्य कबीर के, चरण कमल कर जोर,  
दिव्य ज्ञान प्रभु दीजिये, सतगुरु बन्दिछोर

*bandow satya kabīr ke, charan kamal sir nāi,  
jāsu gyān din karani kar, bhram tam det nasāi;  
satguru satya kabīr ke, charan kamal kar jor,  
divya gyān prabhu dijiye, satguru bandichhor*

I offer salutation to Satguru Kabir, and bow at his lotus feet;  
His knowledge is like light that removes the darkness of doubts;  
With folded hands I offer obeisance at the lotus feet of Satguru Kabir;  
O Lord and Satguru, the remover of bondage, please give me Divine knowledge.

### धुन - *dhun (chants)*

#### 1. पूरन ब्रह्म दाया निधि साहेब, सत्य सूकृत सत्यनाम जपो

*pūran brahm dayā nidhi sāheb, satya sūkrit satyanām japo*

The perfect Brahm (God) is the ocean of mercy. Recite His true, eternal and holy name - Satnam

#### 2. सत्नाम सत्यनाम सत्यनाम बोल, राम नाम राम नाम राम नाम बोल

*satyanām satyanām satyanām bol, rāmnām rāmnām rāmnām bol*

Recite satyanam, satyanam, satyanam, and recite Ramnam, Ramnam, Ramnam.

#### 3. सत्यनाम, सत्यनाम, सोहं गुरु राम, सत्यनाम, सत्यनाम, सोहं गुरु राम --

*satyanām satyanām soham guru rām, satyanām satyanām soham guru rām*

Recite satyanam the true name of God residing within as the soul.

#### सोहम हंसा सदगुरु शरणम्, सत सत सोहं कलिमल हरणम्--

*soham hansā satguru sharanam, sat sat soham kalimal haranam*

The liberated soul finds refuge in Satguru and, realizing the Self as self-existent Truth, becomes sinless.

#### जय करुणमय जय कबीर, सत सुकृत गहि लागो तीर--

*jai karunāmai jai kabīr, sat sukrit gahi lago tīr--*

Victory, victory to the compassionate Kabir. Accept him, and reach the shore of liberation.

**जब बोलो तब राम कबीर, करम भरम की टूटे जंजीर--**

*jab bolo tab rām kabīr, karam bharam kī tūte janjīr--*

When you speak utter Ram Kabir, and the bondage of karmas and doubts will cease.

**सच्चिदानन्द गुरु सच्चिदानन्द, सदगुरु कबीर सच्चिदानन्द-**

*sachidānand guru sachidānand, satguru kabīr sachidānand--*

Satguru Kabir is the embodiment of Truth, Knowledge and Bliss. (It is also translated as Existence, Consciousness and Bliss).

**जब बोलो तब सत्य कबीर, जनम मरण की मिट जाय पीर-**

*jab bolo tab satya kabīr, janam maran kī mit jai pīr--*

When you speak utter Satya Kabir, and the suffering of birth and death will vanish.

**सत्यनाम, सत्यनाम, सोहं गुरु राम, सत्यनाम, सत्यनाम, सोहं गुरु राम --**

**सत्यनाम, सत्यनाम, सत्यनाम, सत्यनाम -----**

*satyanām satyanām soham guru rām, satyanām satyanām soham guru rām --*

*satyanām satyanām, satyanām satyanām--* repeat as a chanting meditation

The Eternal Name is God, and God is the Eternal Guru dwelling in me.

#### 4. **जय करुणामय- *jai karunāmai* (praise to Compassionate)**

**जय करुणामय जय कबीरं, सत सुकृत गहि लागो तीरं टेक**

*jai karunāmai jai kabīr, sat sukrit gahi lāgo tīr --ch.*

Praise to the compassionate Kabir. Accept the noble Truth and cross over to the shore of liberation.

**भवसागर है गहिर गंभीरं, खेय उतारे सत्य कबीरं,**

**जनम जनम की मेटे पीरं, ताते सुमिरो सत्य कबीरं--**

*bhowsāgar hai gahir gambhīr, kheyi utāre satya kabīr,*

*janam janam kī mete pīr, tāte sumiro satya kabīr--*

This worldly ocean is full of grave sufferings, but Satya Kabir, the boatman, will liberate you. Your suffering from birth after birth will be removed. Therefore recite Satya Kabir.

जो जो आये शरण कबीरं, सो सब लागे भव से तीरं,  
आधि व्याधि उपाधि शरीरं, सो सब नाशत जपत कबीरं॥

*jo jo āye sharan kabīr, so sab lāge bhow se tīr,  
ādhi vyādhi upādhi sharīr, so sab nāshat japat kabīr--*

All who came to the refuge of Kabir, obtained liberation from the worldly bondage.

The mental and physical sufferings of the body disappear by reciting Kabir.

काम क्रोध मद लोभ है बीरं, ये सब डरते सुनत कबीरं,  
सेवक सन्तो सुमिरो कबीरं, कर्म भर्म की टूटे जंजीरं--

*kām krodh mad lobh hai bīr, ye sab darte sunat kabīr,  
sewak santo sumiro kabīr, karm bharm kī tūte janjīr--*

Lust, anger, attachment and greed are powerful, but they become cowards on hearing the name Kabir.

O Devotees! Worship Kabir, and your bondage of karmas and doubts will vanish.

जब बोलो तब बोलो कबीरं, जासे पावो हंस शरीरं,  
धर्मदास गुरु सेवे कबीरं, तासे लागे भव से तीरं--

*jab bolo tab bolo kabīr, jāse pāwo hans sharīr,  
dharam dāss guru sewe kabīr, tāse lāge bhow se tīr--*

Thus whenever you speak, utter Kabir and you will become a liberated soul.

Dharam Dass worshipped Guru Kabir and was liberated from worldly bondage.

### आदि गायत्री - ādi gāyatri (primary gayatri)

आदि गायत्री सुमिरन सार, सुमिरत हंसा उतारे पार,  
कोटि अठासी घाट है, यम बैठे तहाँ रोक,  
आदि गायत्री सुमिर के, हंसा होय निशोक,

*ādi gāyatrī sumiran sār, sumirat hansā utāre pār;  
koti athāsī ghāt hai, yam baithe tahān rok;  
ādi gāyatrī sumirke, hansā hoi nishok.*

The first gayatri is the essence of all the recitations, and the person reciting it attains Liberation. On the path to liberation there are 880 million places to cross (obstacles) where Yama blocks the way. Reciting the gayatri the soul overcomes sorrow.

घाटि नाकही आगे तब जाई, सकल दूत रहे पछताई,  
आगे मकरतार है डोरी, जहाँ यम रहे मुख मोरी,

ओहं सोहं नामके, आगे करे पयान,  
अजर लोक बासा करे, जगमग दीप अस्थान

*ghāti nākahi āge tab jāī, sakal dūt rahe pachhtāī;  
āge makkar tār hai dori, jahān yam rahe mukh morī;  
oham soham nām ke, āge kare payān;  
ajar lok bāsā kare, jagmag dīp asthān;*

Crossing the obstacles the soul advances to liberation, and the messengers of Yama are regretful.

Ahead, the soul finds the *makkartar* (spider's thread, symbolic of ascending to liberation) and Yama turns away helplessly.

The soul realizes Oham Soham (the soul is the ultimate Reality) and goes forward to dwell in eternal Sat Lok, the Eternal Abode.

By reciting this gayatri, the soul becomes free of grief and goes onward to Sat Lok.

सुख सागर स्नान करि, होइ हंस का रूप;  
जाइ पुरुष दरशन करइ, जिस दिन परम आनंद,  
आदि गायत्री सुमिर के, आवागवन नसाइ;  
सत्य लोक बासा करे, कहइ कबीर समुझाई.

*sukh sāgar snān kari, hoi hans kā rūp;  
jāī purush darshan karai, jis din param ānand;  
ādi gāyatrī sumirke, āwā gawan nasāi;  
satya lok bāsā kare, kahai kabīr samujhāī.*

The liberated soul bathes in the ocean of bliss, meets God, and remains ever blissful. Kabir explains that by reciting the first gayatri the soul overcomes birth and death, and dwells in Sat Lok.

### प्रभात गायत्री - *prabhāt gāyatrī (morning gāyatrī)*

आदि गायत्री अमर स्थान, सोहं तत्व ले हंसा लोक समान,  
सत गायत्री अजपा जाप, कहै कबीर अमर घर बास,  
सत्य है अमर सत्य है सून्य, सत्यहि में कुछ पाप न पुन्य,  
कहै कबीर सुनो धर्मदास, यह गायत्री करो प्रकाश

*ādi gāyatrī amar sthān, soham tattva le hansā lok samān;  
sat gāyatrī ajapā jāp, kahai kabīr amar ghar bās;  
satya hai amar satya hai sūnya, satyahi me kuchh pāp na punya;  
kahai kabīr suno dharma dāss, yaha gāyatrī karo prakāsh.*

The first gayatri represents the eternal abode, and the soul realizing *soham* dwells there.

Kabir says that by its silent recitation the soul resides in the eternal abode.

Truth is eternal and 'void', and beyond the duality of sin and virtue.

Kabir instructs Dharam Dass to proclaim this gayatri to others.

### मध्याह्न गायत्री - *madhyān gāyatrī (mid day gāyatrī)*

अचिन्त पुरुष हिरमबर छाया, नाद बिन्दु दोइ कर्ता आया  
यम सो जीता लोक पठाया, सुरति सनेही हंस कहाया,  
अचिन्त पुरुष को गायत्री, दीन्ह कबीर बताइ,  
निस दिन सुमिरन जो करइ, करम भरम मिट जाइ.

*achint purush hirambar chhāyā, nād bindu doi kartā āyā;  
yam so jītā lok pathāyā, surati snehī hans kahāyā;  
achint purush ko gāyatrī, dīnh kabīr batāi;  
nis din sumiran jo karai, karam bharam mit jāi.*

The Incomprehensible God is present everywhere, and Nad Bind (Nad is the guru-disciple relationship, and Bind is the parent-child relationship) is the way to realize Him.

The soul overcomes Yama and, becoming the Beloved Hansa (liberated), goes to Satlok.

Kabir has explained this gāyatrī of Sat Purush (the Absolute Being), and whoever recites it always, will be free of karmas and doubts.

### सन्ध्या गायत्री - *sandhyā gāyatrī (evening gāyatrī)*

बारह योजन कोत यन्त्र जहाँ पल मे छूते,  
यही विधि संज्ञा जपे, भरम को आगम टूटे,  
गायत्री ब्रह्मा जपे, जपे देव महेश,  
गायत्री गोविन्द पढे, सत्गुरु के उपदेश

*bāraha yojan kot yantra jahān pal me chhūte,  
yehi vidhi sanjhā jape, bharm ko āgam tūte;  
gāyatrī brahmā jape, jape deo mahesh;  
gāyatrī govind padhe, satguru ke updeshe;*

Just as a fast engine can reach a fort twelve *yojans* away, just so doubts are quickly removed by reciting this gāyatrī. Brahma, Shiva and Krishna recited the gāyatrī on the instruction of their satguru.



ताको काल न खाइ, जो यह संज्ञा चीन्हे,  
घट मे रहि अलोप, काढि हम बाहर कीन्हे,  
इनपर लइ सिद्धौ भानी, देव पूजा गोशरीर,

ब्रह्म बाचा पुत्र दासा, चपलान ग्र हंसनि शरीर,  
शब्द पाइ ह्रिदै धरे, अस कथि कहे कबीर.

*tāko kāl na khāi, jo yeha sanjhā chīnhe;  
ghat me rahi alop kādhi ham bāhar kīnhe;  
inpar lai siddho bhānī, deo pūjā go sharīr;  
brahma bāchā putra dāsā, chaplān ugra hansani sharīr;  
shabda pāi hridai dhare, as kathī kahe kabīr*

Whoever realizes this will be free of birth, old age and death.

God is hidden in the body but I, Kabir, will make Him manifest to you.

This is a verdict of the adepts who perfected themselves with worship and austerity.

God advises the devotee, son, not to corrupt the body which is obtained after countless births . Kabir advises to keep this instruction in the heart.

### मध्यान गायत्री - *madhyān gāyatrī (midnight gāyatrī)*

कहइ कबीर अजपा घट सूझे, निगम नाम मोहि जो बूझे,  
तन मन धनहि निछावर करे, सार नाम गहि भवजल तरे,  
अष्ट सिद्धि नव निद्धि मांगे सो देवू, खुरासान खुर वेदमुख गंगा प्रवाह,

*kahai kabīr ajapā ghat sūjhe, nigam nām mohi jo būjhe;  
tan man dhanahi nichhāwar kare, sār nām gahi bhowjal tare;  
ashta siddhi now niddhi mānge so dewū, khurāsān khur vedmukh gangā prawāha;*

Kabir says that he who understands His name will realize the ineffable God in his own heart. He should surrender his body, mind and wealth, and accept the essence of God's name, and be free of the world of rebirths. If he wishes, I will confer on him the eight spiritual perfections and nine treasures. Then like the flow of the Ganges he will become an eloquent speaker of the Vedas.

रिपु सिप मार गेर तराइ, नवगुन धरजा सुरति प्रगत होइ सूझे,  
खोजो सुरति कमल के तीर, सदगुरु मिल गये सत्य कबीर.

*ripu sip mār ger tarāi, nowgun dharjā surati pragat hoi sūjhe;  
khojo surati kamal ke tīr, satguru mil gaye satya kabīr.*

He will get rid of all enmity. In meditation he will obtain the *gunas* or attributes of spiritual life. In meditation on the lotus chakra (Sahasrara Chakra) he will also find Satguru Kabir.

## सत्य नाम कीर्तन - *satnām kirtan (recite Satnām)*

सत्यनाम सत्यनाम सत्यनाम कहिये,  
जाहि विधि राखे साहेब ताही विधि रहिये-- टेक

*satya nām satya nām satya nām kahiye,  
jāhi vidhi rākhe saheb tāhī vidhi rahiye--chorus.*

Recite Satynam, Satynan, Satynan, and be happy in living as God wishes.

मुख में हो सत्यनाम सन्त सेवा हाथ में,  
नही अकेला तू है प्यारे साहेब तेरे साथ में,  
विधि का विधान जान हानि लाभ सहिये--

*mukh me ho satyām, sant sewā hāth men,  
nahi akelā tu hai pyāre, sāheb tere sāth men;  
vidhi kā vidhān jān, hāni lābh sahiye --*

Let satyanam be on your lips, and service to the saints in your hands. Realize that you are not alone, but God is with you. Know that it is God's law operating, and accept gain or loss equally.

किया अभिमान तो फिर मान नहीं पायेगा,  
होगा वही प्यारे जो साहेब जी को भायेगा,  
फल आशा त्याग शुभ कर्म करते रहिये--

*kiyā abhimān to, phir mān nahin pāyegā,  
hogā wahi pyāre, jo sāheb jī ko bhāyegā,  
phal āshā tyāg subh karm karte rahiye--*

If you are full of ego, you will lose respect. Only that will occur in your life that pleases God. Know this and continue to perform noble deeds, giving up the desire for rewards.

जिन्दगी की डोर सौप हाथ दीनानाथ के,  
महलो में राखे चाहे झोपडी में बास दे,  
धन्यवाद निर्विवाद सत्यन कहिये--

*jīndagī kī dor sowmp hāth dīnānāth ke,  
mahalo men rākhe chahe jhopari men bās de,  
dhanyavad nirvivad satynan kahiye--*

Surrender your life into God's hands. Be happy whether He keeps you in a palace, or in a thatched hut. Be implicitly grateful and keep on reciting satyanam.

आशा एक साहेब जी की सब से आशा तोर दे,  
साधु संग सत्य रंग अंग अंग भीजिये,  
काम रस त्याग प्यरे न रस पीजिये--

*āshā ek sāheb jī kī sab se āshā tor de,  
sādhu sang satya rang ang ang bhījiye,  
kāam ras tyāg pyāre, nām ras pījiye--*

Give up hopes on others, but have hope on God. Keep the company of holy people, and let truth saturate your entire being. Give up passions and desires, and drink the nectar of God's name.

### करो बन्दगी - *karo bandagī (bhajan)*

करो बन्दगी सतगुरु आगे, जिन परताप जीव बहु जागे,  
बारंबार करो परनाम, सतगुरु पदम धाम सतनाम--

*karo bandagī satguru āge, jin partāp jīv bahu jāge--ch.  
bārambār karo parnām, satguru padam dham satnām--*

Humbly bow down to Satguru by whose grace many souls were enlightened. Again and again offer salutation, as his feet is the abode of Satnam (Eternal Name)

आदि अनादि युगादि अनाम, संत स्वरूप छोड़ि निज धाम,  
आये भवजल भाव लगाइ, यम से जीवन लिया छुड़ाइ--

*ādi anādi yugādi anām, sant svarūp chhodi nij dhām,  
āye bhowjal bhāv lagāi, yam se jīwan liye chhodāi--*

He is from the beginning, eternal, in age after age, and nameless. As a saint he left his own abode to come into the world.  
He came into the world and taught the way, and released the souls from Yama (death).

शब्द दृढाया सुरति बताइ, कर्म भर्म से लिया बचाइ,  
भगति सुनाई सब से न्यारी, वेद कितेब न सक्ति बिचारी--

*shabd dridhāyā surati batāi, karm bharm se liyā bachāi,  
bhagati sunāi sab se nyārī, ved kiteb na saktī bichārī--*

He strengthened meditation on the Shabda, and released souls from the bondage of karmas and doubts.

He taught a unique type of devotion (*nirgun bhakti*) that is not of the Vedas, Q'uran or the goddess Shakti.

सत्य पुरुष चौथे पद बासा, संतन का वहाँ सदा निवासा,  
सो घर दरसाया गुरु पूरे, बीन बजे तहाँ अचरज तूरे--

*satya purush chowthe pad bāsā, santan kā wahān sada nivāsā,  
so ghar darsāyā guru pūre, bīn baje tahān achraj tūre--*

God dwells in the fourth state (superconscious), and that is where the liberated saints always dwell through meditation.

The perfect guru has shown that abode where, without musical instruments, the miraculous divine music (*anahad nād*) plays.

आगे अलख पुरुष दरबारा, देखा जाये सुरत से न्यारा,  
तिस पर अगम लोक एक न्यारा, संत सुरति कोइ करत विचारा--

*āge alakh purush darbārā, dekhā jāye surat se nyārā,  
tis par agam lok ek nyārā, sant surati koi karat vichārā--*

A you advance, there is invisible God's royal court that can be seen in unique meditation.

There is the unfathomable and marvelous abode that saints in meditation can contemplate.

तहाँ से दरसे अतल अटारी, अदभुत सतगुरु महल सवारी,  
सुरत हूइ सत कर्मन गामी, पुरुष अनी जाई समानी--

*tahān se darse atal atārī, adbhut satguru mahal sawārī,  
surat hui sat karman gāmī, purush anāmī jāī samānī--*

From there you will see the immovable palace, where the immortal satguru dwells.

When your karmas and meditation harmonize, then you will merge with nameless God.

**प्रभात-सन्ध्या साखी - *prabhāt-sandhyā sākhī***  
**(*morning-evening sākhī*)**

नमो नमो गुरुदेवजी, सत्यस्वरूपी देव,  
आदि अन्त गुण काल के, मेटन हारे भेव;  
नमो नमो तुव चसरण को, सतगुरु दीनदयाल,

तुम्हरी कृपाकटाक्षसे, कते सकल भ्रमजाल;

*namo namo gurudeo jī, satya swarūpī deo;*

*ādi ant gun kāl ke, metan hāre bheo;*

*namo namo tuwa charan ko, satguru dīn dayāl;*

*tumharī kripā katāksh se, kate sakal bhramjāl;*

O Gurudeo! I offer salutations to you. You are the embodiment of Truth, and you remove the fear of birth, death, time and *gunas*. I offer salutations at your feet. You are kind to the humble, and by your grace, the traps of doubts are removed.

प्रणमो श्री गुरुदेव को, सो है सदा दयाल,

काम क्रोध मद लोभ को, छण में देवे टाल;

बानी निरमल प्रकाश करि, बुधि निरमल करि देव,

मै मूर्ख अज्ञान हूं, नहिं आवत कुछ भेव;

*prano shrī gurudeo ko, so hai sadā dayāl;*

*kām krodh mada lobh ko, kshan men dewe tāl;*

*bāni nirmal prakāsh kari, budhi nirmal kari deo;*

*mai mūrakh agyān hūn, nahi āwat kuchh bheo;*

I bow down to you, O Gurudeo, who is always compassionate. In a moment, you can remove lust, anger, greed and attachment. Please make my speech and intellect pure. I am foolish and ignorant, and cannot grasp the secret of God

मै अधीन बन्दन करूँ, सुनिये श्रीगुरु राय,

मारग सिरजन हार का, दीजे मोहि बताय;

भवसागर भारी भया, गहीरा अगम अथाह,

तुम दयाल दया करो, तब पाउ कुछ थाह;

*mai adhīn bandan karūn, suniye shrī gururāi;*

*mārag sirjanhār kā, dīje mohi batāi;*

*bhowsāgar bhārī bhayā, gahirā agam athāh;*

*tum dayāl dayā karo, tab pāu kachhu thāh;*

I humbly pray to you. Please listen, O Gurudeo! And guide me on the path to the creator of the universe. The ocean of re-incarnation is burdensome. It is unfathomable and difficult to cross. You are compassionate. Have compassion on me and give me a place of refuge.

ठाढि हौं कर जोरिके, अरज करूँ गुरुदेव,

तुमहि दीन दयाल हो, बाँह गहि के लेव;

नमो नमो गुरुदेवजी, प्रणाम करउ अनंत,

तौ कृपा ते पाइ हौ, भवसागर को अंत;

*thādhi hown kar jori ke, araj karūn gurudeo;*

*tumahi dīn dayāl ho, bāha gahi ke leo;*

*nāmo nāmo gurudeo jī, pranām karau anant;  
tau krippā te pāi how, bhow sāgar ke ant;*

I stand with folded hands and earnestly beseech you, O Master! You are compassionate to the humble. Please take my hand and lead me to salvation. Again and again I bow and

salute you, O limitless Master! With your grace I will advance beyond this fearful ocean of reincarnation

तुम सत्य पुरुष परमात्मा, पूरण विश्वा बीस,  
सत्य गुरु अविचल तुहिं, कहि नवाँ सीस;  
बन्दो श्री गुरुदेवजी, तुमहि दीन दयाल,  
मै अधीन बिनती करूँ, कातो यह भवजाल;

*tum satya purush parmātmā, pūran vishvā bīs;  
satya guru avichal tuhi, kahi nawāwu sīs;  
bando shrī gurudeo jī, tumahi dīn dayāl;  
mai adhīn binatī karūn, kāto yaha bhowjāl;*

I am fully confident that you are the true and Eternal Lord; you are the Sat Guru, and you are most steadfast. To whom else should I bow my head in prayer? I bow to you O Gurudeo! You are kind to the humble. I am humble and earnestly beseech you to remove me from this trap of reincarnation.

बन्दो गुरु तौ चरण को, माँगू निर्मल बुद्धि,  
काल जाल का भय बहु, लीजे मोरी शुद्धि;  
काल फसायो जाल में, हरि ज्ञान अरु ध्यान,  
तौ कृपा बिनु सतगुरु, कैसे पाउ ज्ञान;

*bando guru tau charan ko, māngu nirmal buddhi;  
kāl jāl kā bhai bahu, līje morī shuddhi;  
kāl phasāyo jāl men, hari gyān aru dhyān;  
tau kripā binu satguru, kaise pāwu gyān;*

Dear Guruji, I bow at your lotus feet and ask for pure discriminative spiritual knowledge. In this world there is great fear of death. Please give me purity of intellect so that I may overcome this fear. Time and circumstances have entangled me in worldly affairs, and cheated me from knowledge of God and meditation. Without your grace how can I gain this knowledge?

अब दुख बहु भव मे सह्यो, भटक्यो बहु जग आस,  
तुम हि प्रभु दुःख हरना, दीजे ज्ञान बिलास;  
आदि गुरु अदली तुहि, तुम बिन नहिं कछु ठौर,  
बहु बिधि काल सताइया, सुनो हंस सिरमौर;

*ab dukh bahu bhow men sahyo, bhatakyo bahu jag ās;*

*tumahi prabhu dukh haranā, dīje gyān bilās;  
ādi guru adalī tuhi, tum binu nahin kachhu thowr;  
bahu bidhi kāl satāiyā, suno hans sir mowr;*

I have now endured much suffering in this world, and have wandered aimlessly because of its false hopes. You alone, Lord, are the remover of suffering. Please give me this cherished knowledge. You are the foremost guru, and you are just. Without you I have no other refuge. In many ways, Kal has made me suffer. Listen to me, O master! You are the most noble of souls.

आदि पुरुष अविचल तुहि, चला चली संसार,  
अजर नाम प्रभु तुमहि हो, आधिब्यधि गुण जार;  
तुम बिन कैसे होइ हो, चिन्ता रहित अचिन्त,  
अमर पदारथ दीजिये, अमर नाम निश्चिन्त;

*ādi purush avichal tuhi, chalā chalī sansār;  
ajar nām prabhu tumahi ho, ādhi vyādhi gun jār;  
tum bin kaise hoi ho, chintā rahit achint;  
amar padārath dījiye, amar nām nischint;*

O Master! You are from the very beginning and are changeless, but this world is ever changing. Lord, you alone are not subject to aging; you are eternal. I am subject to mental and physical sufferings. Without you, how can I remain free of cares? Please give me your blessings so that the Eternal Name grants me peace.

काल का नगर विनाश है, क्षण में जाइ नसाइ,  
गुरु पुरुष कृपा करइ, सार पदारथ पाइ;  
जाते भव बन्धन कते, दीजो ज्ञान मुनीन्द्र,  
सत्य सुकृत कृपा करो , कातो कर्म के बन्द;

*kāl kā nagar vināsh hai, kshan men jāi nasāi  
guru purush kripā karai, sār padārath pāi;  
jāte bhow bandhan kate, dījo gyān munīndra;  
satya sukrit kripā karo, kāto karm ke band;*

This world is a city bound by time, and can be destroyed in a moment. If you grant me your mercy, then I will certainly attain imperishable Reality. O Enlightened One! Give me such knowledge that I may overcome the bondage of re-incarnation. Oh Lord of Truth and Nobility! Grant me your mercy, and cast away the bondage of my karmas.

करुणामय करुणा करि, दीजै सत्य सुकाम,  
बन्दत हों तव चरण प्रभु, आशा गुरु सतनाम;  
तुम दाता हम माँगता, सत्य कबीर दयाल,  
पारख देय बाधा हरो, मेटो यम को जाल;

*karunāmai karunā kari, dījai satya sukām;*

*bandat hon tau charan prabhu, āshā guru satnām;  
tum dātā ham māngatā, satya kabīr dayāl;  
pārakh deya bādhā haro, meto yam ko jāl;*

O Compassionate One! Have compassion for me. Grant me Truth and noble actions. O Lord, I bow at your lotus feet, and place my hope in your Eternal Name. You are the giver, and I am the beggar. O merciful Sat Kabir! Give me spiritual knowledge and remove all my sufferings. Remove the noose of Yama, the God of death.

किसी काम का हूँ नहीं, रहित ज्ञान अरु ध्यान,  
सत्य कबीर सो कृपा करि, दीजे पारख ध्यान;  
को हमको जगत यहाँ, रंचक जानो भेव,  
सत्य कबीर दुःख परि हर, पावो आतम सेव;

*kisī kām kā hūn nahīni, rahit gyān aru dhyān;  
satya kabīr so kripā kari, dīje pārakh dhyān;  
ko hamko jagat yaha, ranchak jāno bheo;  
satya kabīr dukh pari haru, pāwo ātam seo;*

I am of no value, and am devoid of knowledge and meditation. O Sat Kabir! Shower your grace on me and give me discriminative intelligence and meditation. Who am I? What is this world? I do not know the secret. O Sat Kabir! Remove this mental anguish so that I may realize my true soul.

काल संधि झाँझ अहै, त्रैविधि काल के जाल,  
भेद वाको दीजे बता, सत्य कबीर दयाल;  
सत्य कबीर का बालका, पारख बिन कंगाल,  
हंसि तुम्हारी होत है, बेगहि लेहु संभाल;

*kāl sandhi jhāi ahai, trai vidhi kāl ke jāl;  
bhed vāko dīje batā, satya kabīr dayāl;  
satya kabīr kā bālakā, pārakh bin kangāl;  
hansi tumhārī hot hai, begahi lehu sambhāl;*

Kal (time) has bound me, and in three ways (past, present and future) has spread its trap for me. O merciful Sat Kabir! Please explain to me the secret words to overcome Kal. I am your son, but very poor in discriminative intellect. People laugh at you because of my shortcomings. Please quickly remove my defects so that I may obtain spiritual knowledge.

हंसन नायक सद्गुरु, सत्यलोक जिहि बास,  
जिनके शिशु को जगत में, काल देत है त्रास;  
अवगुन पुरति बाल बुधि, तदपि पिता गुन्वंत,  
नाम हसावत पिताहि को, सुनि कबीर महंत;



*hansan nāyak sadguru, satya lok jihi bās;  
jinke shishu ko jagat men, kāl det hai trās;  
owgun purati bāl budhi, tadapi pitā gunwant;  
nām hasāwat pitāhi ko, suni kabīr mahant;*

O Satguru! You are the chief of the Hansas, and you dwell in the Eternal Abode. I am your child in this world where Kal keeps torturing me. Due to my childish intellect, I am full of faults, but you, as my father, are full of the noblest qualities. O Omniscient Kabir, listen to me! People will laugh at your good name if you do not remove my ignorance.

हंस उधारन सतगुरु, अधम धारन नाम,  
बन्दीछोर कृपाल प्रभु, सत्य लोक तव धाम;  
हंस धारन तारन, तोर न जग माँहि,  
मै दुखिया भव मे रहौ, बिरद तम्हार लजाहि;

*hans udhāran satguru, adham udhāran nām;  
bandichhor kripāl prabhu, satya lok tau dhām;  
hans udhāran tāran, tor nām jag māhi;  
mai dukhiyā bhow men rahow, birad tumhār lajāhi;*

O Satguru! You are the redeemer of souls. Your name redeems those who are unworthy. O merciful Lord! Release me from bondage so that I may dwell in your Eternal Abode. Your name is the redeemer of souls in the world. I am suffering in this world of rebirths, and this brings shame to your good name.

कहाँ लगि कहू अशरण शरण, निर्भय पद दातार,  
मै अनाथ तु शरण हो, बेगि तारो पार;  
जो तुम नहि सुधि लेव तो, दूसर कौन सहाई,  
काल जाल को मेटिके, देवे पार लगाई.

*kahān lagi kahu asharan sharan, nirbhai pād dātār;  
mai anāth tu sharan ho, begi utāro pār;  
jo tum nahi sudhi lewa toh, dusar kown sahāī;  
kāl jāl ko meti ke, dewe pār lagāī.*

O Satguru! You are the refuge of those who have no refuge at all. You are the bestower of the abode of fearlessness. I am like an orphan without a master, and you are the refuge. Please grant me Salvation. If you do not take care of me, who else will? Please remove the trap of death of which I have become a victim, and grant me salvation.

**सन्ध्या साखी - sandhyā sākhī (evening prayer)**

संज्ञा सुमिरन आरति, भजन भरोसे दास,

मनसा बाचा करमना, जबलग घट में स्वास;  
 स्वास-स्वास में नाम ले, वृथा स्वास मत खोई,  
 ना जाने केहि स्वास कौ, आवन होइ न होइ;

*sanjhā sumiran ārati, bhajan bharose dās;  
 mansā bāchā karmanā, jab lag ghat men swās;  
 swās swās men nām le, brithā swās mat khoi;  
 nā jāne kehi swās ko, āwan hoi na hoi;*

As long as there is breath in the body, this servant of God depends with mind, speech and deeds on the recitation of God's name, performing arti, and singing devotional bhajans. Let the name of God be in every breath. Do not waste the breath. You do not know if your next breath may, or may not, come.

स्वासा को कर सुमिरनी, अजपा को कर जाप,  
 परम तत्व को ध्यान धरु, सोहं आपे आप;  
 सोहं पोया पवन में, बाँधा मेरु सुमेर,  
 ब्रह्म गाँठ हिरदै धरो, येहि बिधि माला फेर;

*swāsā ko kar sumirani, ajapā ko kar jāp;  
 parm tattva ko dhyān dharu, soham āpe āp;  
 soham poyā pawan men, bāndhā meru sumer;  
 brahma gāth hridai dharo, yehi vidhi mālā pher;*

Make the breath into your rosary, and recite the unutterable name of God. Meditate upon the Supreme Reality, and know that this Reality of Soham Shabda resides in you as the soul. Soham pervades the breath. The beads of the rosary are tied in a knot. Use the breath to tie the knot of God in your heart. This is the proper way of using your rosary.

माला है निज स्वास का, फेरेंगे कोइ दास,  
 चौरासी भरमे नहिं, कटे कर्म के फांस;  
 सद्गुरु मोहि निवाजिये, दीजे अमर बोल,  
 शीतल शब्द कबीर का, हंसा करे कलोल;

*mālā hai nij swās kā, pherenge koi dās;  
 chowrāsī bharme nahi, kate karm ke phāns;  
 satguru mohi niwājiye, dīje amar bol;  
 shītal shabda kabīr kā, hansā kare kalol;*

The rosary is your own breath. There is a rare devotee who can use the rosary of the breath in this way. The soul will cease wandering in the 8.4 million species of births, and the trap of karmas will disappear. O Satguru! Please protect me. Give me your eternal teaching. The word of Kabir is quite consoling, and the soul becomes very blissful.

हंसा मत डरपे काल से, कर मेरी परतीत,  
अमर लोक पहुँचाइ हो, चलु सो भवजल जीत;  
भवजल में बहु काग है, कोइ कोइ हंस हमार,  
कहै कबीर धर्मदास सो, खेव तारो पार;

*hansā mat darpe kāl se, kar meri partīt;  
amar lok pahunchāi ho, chalu so bhowjal jīt;  
bhowjal men bahu kāg hai, koi koi hans hamār;  
kahai kabīr dharma dāss so, kheva utāro pār;*

O Dear Soul! Do not fear death. Have confidence in me. You will overcome this world of birth and death, and I will take you to the Eternal Abode. In this mundane world, many people behave like crows, and only a few are my swans (realized souls). Kabir instructs Dharam Dass that he (Kabir) will be the boatman who will grant him liberation.

अविनाशी की आरति, गावे दास कबीर,  
कहे कबीर सुर नर मुनि, कोइ न लागे तीर;  
सांझ भये दिन आथये, चकई दीन्हा रोइ,  
चलु चकवा तहं जाइये, जहं रैन दिवस न होइ;

*avināshī kī āratī, gāwe dāss kabīr;  
kahe kabīr sur nar mune, koi na lāge tīr;  
sānjh bhaye din āthaye, chakai dīnha roi;  
chalu chakwā tahān jāyiye, jahān rain diwas na hoi;*

The servant Kabir performs arti and sings glorification to the Eternal Lord. He says that the gods, men and munis will not obtain liberation unless they realize God. Evening has arrived and the ruddy goose cries out to her mate: "Let us go to that place where there is no day or night."

रैन की बिछुरी चाकइ, आन मिली परभात,  
जो जन बिछुरे नाम से, दिवस मिले नहीं रात;  
हौ कबीर बिचलौ नहीं, शब्द मोर समरथ,  
ताहि लोक पहुंचाइ हौ, जो चढे शब्द को रथ;

*rain kī bichhurī chākai, ān mili prabhāt;  
jo jan bichhure nām se, diwas mile nahin rāt;  
hown kabīr bichlow nahīn, shabd mor samrath;  
tāhi lok pahunchāi ho, jo chadhe shabd ko rath;*

The birds, separated at night, meet again in the morning. But the person separated from the name of God, will not realize Him either by day or night. I am Kabir, and I do not break my promise. My Word has power and is dependable. Whoever climbs onto the chariot of the Word, I will take to the Eternal Abode.

तर उपर धर्मदास है, यति सति को रेख,  
 रहिता पुरुष कबीर है, चलता है सब भेख;  
 भेख बराबर भेख है, भेद बराबर नहिं,  
 तौल बराबर घूंघची, मोल बराबर नहिं;

*tar upar dharma dāss hai, yati sati ko rekh;  
 rahitā purush kabīr hai, chaltā hai sab bhekh;  
 bhekh barābar bhekh hai, bhed barābar nāhi;  
 towl barābar ghunghachī, mol barābar nahi;*

Dharam Dass is an exalted person with marked control over himself and his senses. Kabir is the great and unchangeable personality with strict spiritual discipline and detachment. The form of all others is changeable. In outward form people may look the same, but are not equal in knowledge, just as the beads of equal weight are not as valuable as gold.

निर्विकार निर्भय तुहि, और सकल भय मांहि,  
 सब पर तेरी साहेबी, तुम पर साहेब नहिं;  
 भौ भंजन दुख परिहरन, अंमर करन शरीर,  
 आदि युगादि आप हो, अदली अदल कबीर;

*nirvikār nirbhai tuhi, ovr sakal bhai māhi;  
 sab par teri sāhebī, tum par sāheb nāhi;  
 bhow bhanjan dukh pariharan, amar karan sharīr;  
 ādi yugādi āp ho, adalī adal kabīr;*

You are without evil qualities and are fearless. All others live in fear. Your mastership is all-pervading, but no one is master over you. You are the destroyer of rebirths, and the remover of sufferings, and you can make the body immortal. You manifest in all the ages, and you are the Fountain of Justice.

बिनवत हौ कर जोरिके, सुनिये कृपा निधान,  
 सन्तन मे सुख दीजिये, दया गरीबी दान;  
 दया गरीबी बंदगी, समता शील सुधार,  
 इतने लक्षण साधु के, कहे कबीर बिचार;

*binawat how kar jori ke, suniye kripā nidhān;  
 santan men sukh dījiye, dayā garībī dān;  
 dayā garībī bandagī, samatā shīl sudhār;  
 itne lakshan sādhu ke, kahe kabīr bichār;*

With folded hands, I beseech you, O Fountain of mercy! Please listen to my request. Give me the gift of mercy, humility and happiness amongst devotees.

Kabir Saheb, you yourself have taught that the mark of a true devotee consists of mercy, humility, worshipfulness, evenmindedness, virtue and self-improvement.

बहुत दिनन से जोहता, बात तुम्हारी राम,  
जिय तरसे तुम मिलन को, मन नाहि बिशराम;  
सो दिन कैसे होयगा, गुरु गहोगे बाँह,  
अपनाकर बैठावोगे, चरण कमल की छाँह;

*bahut dinan se johatā, bāt tumhārī rām;  
jiya tarse tum milan ko, man nāhi bisrām;  
so din kaisā hoyegā, guru gahoge bānhh;  
apnākar baithāwoge, charan kamal kī chhānh;*

Oh Lord! For many a day, I have been searching for your path. I am longing to meet you, and my mind is restless. It will indeed be a fortunate day when Sat Guru takes me by the arm, and allows me to sit in the shade of his lotus feet!

क्या मुख ले बिनती करूँ, लाज आवत है मोहि,  
हम तो अवगुन बहुत किये, कैसे भावे तोहि;  
सुरति करो मेरे साँझिया, हम है भवजल मांहि,  
आपेही बह जाएँगे, जो नहिं पकरो बांहि;

*kyā mukh le bintī karun, lāj āwat hai mohi;  
ham toh owgun bahut kiye, kaise bhāwe tohi;  
surati karo mere sāiyā, ham hai bhowjal mānhi;  
āpehī baha jāyenge, jo nahi pakro bānhi;*

With what kind of face can I entreat you, as I feel ashamed. I have done many wrong things. How can I be likeable to you? Dear Lord! Please take heed of me, as I am in the ocean of birth and death. I will be swept away if you do not take hold of me.

मैं अपराधी जनम का, नख-सिख भरा विकार,  
तुम दाता दुख भंजना, मेरी करो उबार;  
अवगुन मेरे बापजी, बकसो गरीब निवाज,  
जो मैं पूत कपूत हूँ, तुहि पिता को लाज;

*mai aprādhī janam kā, nakh sikh bharā vikār;  
tum dātā dukh bhanjanā, meri karo ubār;  
owgun mere bāp jī, bakso garib niwāj;  
jo mai pūt kapūt hūn, tuhi pitā ko lāj;*

Since birth I have done wrong things, and I am full of defects. You are the giver of happiness and the destroyer of suffering. Please liberate me, O my Father! You are the protector of the poor. Please forgive my faults. If I behave like a bad son, then it brings shame to my father.

साहेब तुम मति बिसरो, लाख लोग लगि जाय,  
 हम सम तुम्हरे बहुत है, तुम सम हमरे नाहिं;  
 कर जोरे बिनती करूँ, भवसागर आपार,  
 बन्दा उपर मेहर करि, आवागवन निवार;

*sāheb tum mati bisro, lākh log lagi jāi;  
 ham sam tumhare bahut hai, tum sam hamare nānhi;  
 kar jore binatī karu, bhowśāgar āpār;  
 bandā upar mehar kari, āwāgawan niwār;*

O Master! Please do not forsake me, even if you have to care for countless other people. For you, there are many like me, but for me there is no one else like you. I pray to you with folded hands. The world of rebirths is limitless, and I earnestly beseech you to show mercy on me and abolish my rebirths.

अन्तर्यामी क तु, आतम के आधार,  
 जो तुम छोडो साथ को, कौन उतारे पार;  
 अब की जो सांझ मिले, सब दुख भाखो रोइ,  
 चरणों उपर सिर धरूँ, कहूँ जो कहना होइ;

*antaryāmī ek tu, ātam ke ādhār;  
 jo tum chhoro sāth ko, koun utāre pār;  
 abki jo sāñji mile, sab dukh bhākho roi;  
 charano upar sir dharūn, kahūn jo kahanā hoi;*

O Omniscient Lord! You alone are the support of the soul. If you forsake me, then who will liberate me? Now I have found you as my Spiritual Master. I will weep and tell you all my sufferings. I will place my head on your feet and tell you what is in my heart.

साहेब तुम दयाल हो, तुम लग मेरी दौड,  
 जैसे काग जहाज को, सूझे और न ठौर;  
 मुझ में अवगुन तुझहि गुन, तुझ गुन अवगुन मुझ  
 जो मैं बिसरू तुझ को, तु नहि बिसरे मुझ.

*sāheb tum dayāl ho, tum lag merī dōr;  
 jaise kāg jahāj ko, sūjhe ovr na thōr;  
 mujh men owgun tujhahi gun, tujh gun owgun mujh;  
 jo mai bisaru tujh ko, tu nahi bisre mujh.*

O Master! You are merciful. My approach is up to you alone, just as a crow stranded over water sees no resting place but the ship. I have bad qualities, but you have only good ones. If I forsake you, O master! Please do not forsake me.

## ज्ञान स्तोत्र - *gyān stotra (spiritual knowledge)*

सत् सत् के नाम से, सत्य सागर भरा, सत् के नाम से तिहूँ लोक छाजा;  
सन्तजन आरति करे, प्रेम तारी भरे, ढोल निशान मृदंग बाजा;

*sat sat ke nām se satya sāgar bharā, sat ke nām se tihu lok chhājā;  
sant jan ārati kare, prem tāri bhare, dhol nishān mridang bājā;*

The Eternal Name of God fills the eternal ocean (universe) and covers the three worlds.  
Realizing this, the saintly people glorify Him, singing Arti and clapping their hands and, with love, play their musical instruments.

भक्ति साँची किया, नाम निश्चै लिया, सुन के शिखर ब्रह्मांड गाजा;  
सत् कबीर सर्वज्ञ साहेब मिले, भजो सत् नाम क्या रकं राजा;

*bhakti sānchi kiya, nām nischai liya, sunn ke sikhār brahmand gājā;  
sat kabīr sarvagya sāheb mile, bhajo sat nām kyā rank rājā;*

The saints engage in true devotion, and take the name of God with enthusiasm. They reach the peak of meditation, and hear the thunder of silence. Sat Kabir is the Eternal Master and is omniscient. Attaining him, sing the glories of the Eternal Name whether you are rich or poor.

कबीर हम दीन दुनी दरवेशा, हम किया सकल परवेशा;  
हम दुवा सलामत लेखा, हम शब्द स्वरूपी पेखा;

*kabīr ham dīn dunī darveshā, ham kiya sakal parveshā;  
ham duwā salāmat lekhā, ham shabda swarūpī pekhā;*

O Kabir! We are like humble beggars in this world. We have entered all phases of life, and live in prayer and devotion, and behold the form of the Word.

हम रुन्द मुन्द में फीरा, हम फाका फिकर फकीरा;  
हम रहे कौन की नाल, हम चले कौन की चाल;

*ham rund mund me phīrā, ham phākā phikar phakīrā;  
ham rahe kown kī nāl, ham chale kown kī chāl;*

We exist in the whole body as the soul. We are poor and hungry, but carefree. We follow no one, but enjoy and follow our own way - the way of God.

हम सर्वज्ञी सहजे रमे, हमरी वार न पार;  
वार भी हमी पार भी हमही, नाना दरिया तीर;

*ham sarvagyaī sahaje rame, hamarī wār na pār;  
wār bhī hamahi pār bhī hamahī, nānā dariyā tīr;*

We know and enjoy all things in the easy way. We (souls) are immortal, and are not bound by this or that side of this world. We are in this life and in the other life, and on the banks of all the rivers (soul is omnipresent.)

सकल निरंतर हम रमे, हम गहिरे गंभीर;  
खालिक खलक खलक के माहि, यों गुरु कहे कबीर;

*sakal nirantar ham rame, ham gahire gambhīr;  
khālik khalak khalak ke māhi, yon guru kahe kabīr;*

We are all-pervading all the time, and we are in the depth of depths. We are in space and in the universe. This is the teaching of Guru Kabir.

सत्य नाम की आरति, निर्मल भया शरीर;  
धर्मदास लोके गये, गुरु बहिया मिले कबीर;

*satyanām kī ārati, nirmal bhiyā sharīr;  
dharam dāss loke gaye, guru bahiyā mile kabīr;*

With the glorification of Satnam, the body becomes pure. By doing this, Dharam Dass was embraced by Kabir Saheb and went to the Eternal Abode.

धर्मदास लोके गये, छांड सकल संसार;  
हंसन पार उतारहि, गुरु धर्मदास परिवार;

*dharam dāss loke gaye, chhār sakal sansār;  
hansan pār utārahi, guru dharam dāss pariwar;*

Dharam Dass, leaving the whole world behind, went to the Eternal Abode. The succeeding generations of gurus will uplift other souls.

सत् सुकृत लौलीन है, ज्ञान ध्यान लो थीर;  
अंजावन वह पुरुष है, सो गहि लगो तीर;

*sat sukrit lowlīn hai, gyān dhyān lo thīr;  
anjāwan waha purush hai, so gahi lago tīr;*

The gurus are absorbed in Truth and noble actions, and are steady in knowledge and meditation. God is birthless, and by accepting Him you will obtain your goal.

अंजावन से जावन भया, जावन से भये मूल;  
चहुदिशि फूटी बासना, रही कली में फूल;

*anjāwan se jāwan bhayā, jāwan se bhaye mūl;  
chahudisi phūṭī bāsanā, rahi kali men phūl;*

We have taken birth from birthless God, and from this birth we must merge with God. When the bud blossoms, it spreads its fragrance all around. Just as the flower is in the bud, so is the soul in the body, and spreads its “fragrance”.

जब फूले तब गिर पड़े, चरण कमल की धूर;  
कली फावरी हो रहे, साहेब हाल हज़ूर;



*jab phūle tab gir pade, charan kamal kī dhūr;  
kali phāwari ho rahe, sāheb hāl hazūr;*

When the flowers are blown, they fall into the dust and are trampled. Just so, the disciple must become as dust at the feet of the Lord. Just as the flowers are raked up, just so the liberated souls are gathered back into the being of God.

कबीर मिले धर्मदास को, लिख परवाना दीन्ह;  
आदि अन्त की बिनती, यही लोक को चिन्ह.

*kabīr mile dharam dāss ko, likh parwānā dīnh;  
ādi ant kī binatī, yehī lok ko chīnh.*

Guru Kabir accepted Dharam Dass as his disciple, and granted him permission to go to the eternal abode. This permission is also granted to us due to all our prayers and devotion, and marks our success in spiritual life.

### विज्ञान स्तोत्र -

*vigyān stotra (spiritual science-state of sahaj samādhi)*

अति लौलीन चिन्हंत ज्ञानी, शब्द स्वरूपी सुन आकास बानी;  
बिना देह साहेब निरालंब जानी, जाने जनावे कहावे न देवा;

*ati lowlīn chinhant gyānī, shabd swarūpī sun ākās bānī;  
binā deha sāheb nirālamb jānī, jāne janāwe kahāwe na dewā;*

The mark of an enlightened person is that he is very absorbed in God. He hears the Word from a heavenly voice. He knows that God is bodiless and in no need of aid, and he preaches this to others, but he does not wish himself to be called a god.

ऐसा तत्व पूजे पुजावे लगावे न सेवा, सदा ध्यान धारी अखंदे निरासा;  
सुधा सिन्धु पीवै न जावे पियासा, प्रेम धाम धौरा दासी अकेला;

*aisā tattva pūje pujāwe lagāwe na sewā, sadā dhyān dhārī akhande nirāsā;  
sudhā sindhu pīvai na jāwe piyāsā, prem dhām dhowra udāsī akelā;*

He worships the formless God and teaches others to worship Him, but he does not wish to be worshiped himself. He is always in meditation, and is free from desires. He drinks of the ocean of nectar, and quenches his spiritual thirst. He hastens to the abode of love, alone and unattached.

लौलीन योगी गुरु ज्ञान मेला, मिलंता चलंता रहंता अपारी;  
ऐसी दृष्टि देखो अनंतो विचारी, सदा चेत चेतंत चितवंत सूर;

*lowlīn yogī guru gyān melā, milantā chalangtā rahantā apārī;  
aisī drishti dekho ananto vichārī, sadā chet chetant chitāwant sūrā;*

He remains absorbed in his guru and knowledge. He meets, moves and stays with all, but remains unattached. O immortal souls! Look thoughtfully with this type of vision. The enlightened is always brave. He is consciously aware of his spiritual vision, and imparts it to others.

ऐसा खयाल खेलंत बूझन्त पूरा, ग्यानो न ध्यानो न मानो नहि चन्द्र तारा;  
गे न भानो आगे न पीछे मध्ये न कोइ, ज्यो का जला ब्रह्म ज्यो तत्व सोइ;

*aisā khyāl khelant būjhant pūrā, gyāno na dhyāno na māno nahi chandra tārā;  
uge na bhāne āge na pīchhe madhye na koi, jyonkā jalā brahm jyon tattva soi;*

The enlightened person is perfect in this knowledge, and enjoys the game of thought. He now has no further need for knowledge, meditation or breath control. He sees sameness everywhere, no rising, no shining, no front, no back, and no middle. That Supreme Reality remains undisturbed just as the surface of calm water.

डारो न मूलो न वृक्षो न छाया, जीवो न शीवो न कालो न काना;  
दृष्टि न मुष्टि न देवी न देवा, जापो न थापो न जान न सेवा;

*dāro na mūlo na briksho na chhāyā, jīvo na shīvo na kālo na kansā;  
drishti na mushti na devī na devā, jāpo na thāpo na jān na sewā;*

All differences disappear for the enlightened person, such as branches, trees, shade, life, time, black, and one-eyedness. He remains above sight, strength, goddess, god, prayers, idols, knowledge and service. He remains unattached and free.

नहि पौन पानी न चन्दे न सूरा, अखंदित ब्रह्म सोइ सिध पूरा;  
हम नाहि तुम नाहि बंधो न भाइ, निराधार आधार रंको न राइ;

*nahi poun pānī na chande na sūra, akhandit brahm soi sidh pūrā;  
ham nāhi tum nāhi bandho na bhāi, nirādhār ādhār ranko na rāi;*

He remains above the influence of omens, superstitions and astrology (moon, sun and water are used as omens). He is an adept, and is absorbed in the supreme, unchangeable, absolute God. He is not concerned with mine or yours, or with relationships. He is not concerned with such things as being without aid or with aid, or being poor or rich.

गावे न ध्यावे न हेली न हेला, नारी न पुरुषो न (चेली न चेला) न खेली न खेला;  
नही पेट पृष्ठि न पावो न माथा, जीवो न शिवो न नाथो अनाथा;

*gāwe na dhyāwe na helī na helā, nārī na purusho na (chelī na chelā) khelī na khelā;  
nahi pet prishthi na pāwo na māthā, jīvo na shīvo na nātho anāthā;*

He remains unaffected by singing, meditation, salutations, and greetings, and above the influence of male and female, female or male devotees, and above all games. He remains indifferent to such things as belly, back, feet, forehead, life, death, and being with or without a master

शेषो महेशो गणेशो न ग्वालं, गोपी न ग्वाले न कंसे न कालं;  
आसे न पासे न दासे न देवा, आवे ना जावे लगावे न सेवा;

*shesho mahesho ganesho na gwālam, gopī na gwāle na kanse na kālam;  
āse na pāse na dāse na devā, āve na jāwe lagāwe na sewā;*

He remains unconcerned with the mythological serpent (shesh nāg), the gods, cowherds and cowgirls and king Kansa's death. He is not concerned with far or near, servant or master, coming or going, or with service.

नहि वार पारे न नियरे हजूरा, ज्यों का त्यों तत्व गहिरे गंभीरा;  
यंत्रे न मंत्रे न दर्दे न धोका, नर्के न स्वर्गे न संशे न शोका;

*nahi wār pāre na niyare hazūrā, jyon ka tyon tatwa gahire gambhīrā;  
yantra na mantra na darde na dhokā, narke na swarge na sanshe na shokā;*

He is not concerned whether he is on this side or that side of liberation, but only with being near to God. He realizes that, as the supreme soul, he is unfathomable and cannot be disturbed. He remains unconcerned with charms and magic, suffering and deceit, hell and heaven, and doubt and disappointment.

सेते न पीते न सब्जे न लालं, गोरे न साँवरे न वृद्धे न बालं;  
भेदा न वेदा न खेदा न कोइ, सदा सुरति सोहं एकै न दोइ;

*sete na pīte na sabje na lālam, gore na sāware na briddhe na bālam;  
bheda na vedā na khedā na koi, sadā surati soham ekai na doi;*

He is not concerned with colors such as white, yellow, green or red, or with colors of people such as white or brown, or with old age and youth. He remains above such things as discrimination, knowledge or repentance, and he is always conscious of *Soham Shabda* as non-duality.

जाने जनावे जनावे न शूरा, वारे न पारे नियरे हजूरा;  
नादे न बिन्दे न जिन्दे न जीवा, निरन्तर ब्रह्म जहँ शक्ति न शीवा;

*jāne janāwe janāwe na shūrā, wāre na pāre niyare hazūrā;  
nāde na binde na jinde na jīvā, nirantar brahm jahān shakti na shīvā;*

He knows God and makes Him known to others, and remains brave. He is not concerned with life on this or that side of liberation, but only with being near to God. He is not concerned with divine melody or the point of meditation, and not with life or with being alive. He is always united with God, and is not concerned with the various deities.

नहि योग योगी न भोगी न भुक्ता, सत् चिदानंद न बन्दे न मुक्ता;  
 खेले खेलावै खेलावै औ खेले, चेतै चेटावै चेटावै औ चेतै;  
 देखे देखावै देखावै औ देखे, एके अनेके अनेके सो एके;

*nahi yoga yogī na bhogī na bhuktā, sat chidānand sāheb na bande na muktā;  
 khele khelāwai khelāwai ow khele, chete chetāwai chetāwai ow chete;  
 dekhe dekhāwai dekhāwai ow dekhe, eke aneke so eke;*

He is not concerned with yoga, or its practice, or with worldly enjoyments. He realizes Existence-Consciousness-Bliss, and is beyond the duality of bondage and liberation. He plays and makes others play the game of God realization. He knows God realization and makes it known to others. Although appearances are many, he knows the unity of all with God.

चिद्गुन चित विलास दास सो अन्तर नाहिं,  
 आदि अन्त में मध्य गोसांइ, अगह गहन में नाहिं;  
 गहनी गहिये सो कैसा, सोहं शब्द समान आदि ब्रह्म जैसे का तैसा;

*chidgun chit vilās dāss so antar nāhi, ādi ant men madhya gosāi;  
 agahh gahan men nāhin, gahani gahiye so kaisa;  
 soham shabda samān ādi brahm jaise kā taisā;*

There is no difference between the servant Kabir, and God, who delights in, and is the embodiment of knowledge. God is ever-present from the beginning. He is present now, and will be present to the end. But if you seek Him in the fathomless depths, you will not find Him there. How can one get hold of God? He is the Soham Shabda, the all-pervading Brahman that is changeless.

कहे कबीर हम खेले सहज सुभाव, अकह अदोल अबोल सोहं समता;  
 तामें आन बसा एक रमता, वा रमता को लखे जो कोई;  
 ताको आवा गवन न होई;

*kahe kabīr ham khele sahaj subhāw, akaha adol abol soham samatā;  
 tāme ān base ek ramtā, wā ramtā ko lakhe jo koī, tāko awāgawan na hoī;*

Kabir says: "I play an easy and natural game of being present in all beings. I am perfectly balanced in all aspects. I am Soham Shabda which is unutterable and steadfast, and beyond description. God has come and resided in me. Whoever realizes Him will be freed from the cycle of births and deaths."

ओहं सोहं सोहं सोई, ओहं कीलक सोहं बाला; सोहं सोहं बोले रिसाला;  
 कीलक कमत कमोद कंकवत्, ये चारो जुग कबीर;  
 धर्मदास को शब्द सुनाए, सद्गुरु सत्य कबीर;

*oham soham soham soī, oham kīlak soham bālā;  
 soham soham bole risālā;  
 kīlak kamāt kamod kankawat ye chāro yug kabīr;*

*dharm dāss ko shabd sunāye, satya guru satya kabīr;*

"He is I. I am He. We are the same. Soham is my support. The soul within repeats 'Soham' 'Soham' melodiously. In all the four ages, I have been a spiritual teacher. I, Sat Guru Sat Kabir, imparted the Shabda to Dharam Dass."

बाजा नाद भया परतीत, सद्गुरु आये भवजल जीत;

बाजा बाजे साहेब का राज, मारा कुटा सब दगाबाज;

हाजिर को हज़ूर गाफिल को दूर, हिन्दू का गुरु मुसलमान का पीर;

सात द्वीप नौ खंड में, सोहं सय्य कबीर.

*bājā nād bhayā partīt, satguru āye bhowjal jīt;*

*bājā bāje sāheb kā rāj, mārā kutā sab dagābāj;*

*hāzir ko hazūr gāfil ko dūr, hindū kā guru musalmān kā pīr;*

*sāt dwīp nowkhand men soham satya kabīr;*

Because Kabir heard the Anahad Nad (Divine Melody), he confidently conquered birth and death and came into this world. He loudly proclaimed that this is the Kingdom of God, and all the deceivers will be destroyed. God is always in service for the one who is ready for devotion, but far from the one who is lazy. Kabir is the guru for the Hindu and Pir for the Muslim. He is the Soham Shabda in all parts of the world.

### दया सागर स्तुति - *dayā sāgar stuti* (ocean of mercy prayer)

गुरु दया सागर ज्ञान आगर, शब्द रूपी सद्गुरम;

तासु चरण सरोज बंदौ, सुख दायक सुख सागरम;

*guru dayā sāgar gyān āgar, shabd rūpī satguram;*

*tāsu charan saroj bandow, sukh dāyak sukh sāgaram;*

Kabir is the ocean of mercy, the dwelling place of knowledge, and the Shabda. I worship his lotus feet. He is the giver of happiness, as he is the ocean of happiness.

योगजीत अजीत अमर, भासते सत सुकृतम्;

दया पाल दयाल साहेब, ज्ञान दाता सुस्थितम्;

*yogjīt ajīt amar, bhāsate sat sukritam;*

*dayā pāl dayāl sāheb, gyān dātā susthitam;*

He is perfect in yoga, and beyond passions. He is eternal, and he speaks of Truth and nobility. He is a kind master, the sustainer of mercy, the giver of knowledge, and endowed with steadfastness of mind.

क्षमा शील सन्तोष समिता, आनंद रूपी हिरदयम्;

सहज भाव विवेक सुस्थिर, निर्माया निह संशयम्;

*kshamā shīl santosh samitā, anand rūpī hridayam;*  
*sahaj bhāw vivek susthir, nirmāya niha sanshayam;*

His nature is one of forgiveness, kindness, contentment, even mindedness and bliss. In a natural way, (free from religious complications), he is steadfast in spiritual discrimination, and is free from Maya and doubts.

निर्मोहि निर्वैर निर्भय, अकथ कथिता अविगतम्;

उपकार और उपदेश दाता, मुक्ति कारन सतगुरुम्;

*nirmohi nirvair nirbhai, akath kathitā avigatam;*  
*upkār ovr updesh dātā, mukti kāran satguram;*

He is free of attachments, enmity and fear. He can speak of the most difficult subjects, about which others cannot speak, and his nature is indescribable. He is the Satguru, the giver of well being, spiritual instruction and salvation.

दास भाव की प्रीति बिनती, भक्ति करण करावनम्;

चौरासी बन्धन कर्म खंदन, बंदीछोर कहावनम्;

*dāss bhāw kī prīti binatī, bhakti karan karāwanam;*  
*chowrāsī bandhan karm khandan, bandichhor kahāwanam;*

With humility, love and prayer, he does devotion, and encourages others to do so. He breaks the bondage of the births of 8.4 million species of life, and the bondage of karma. He is glorified as the liberator from bondage.

त्रिगुण रहिता सत्य वक्ता, सत्य लोक निवासितम्;

सत पुरुष जहाँ सत्य साहेब, तहाँ आप विराजितम्;

*trigun rahitā satya vaktā, satya lok niwāsitam;*  
*sat purush jahān satya sāheb, tahān āp virājitam;*

He is above the three qualities. He speaks truth, and resides in the Eternal Abode. He has graced the place where God is the eternal self-existent Master.

युगन युगन सत पुरुष आज्ञा, जीवन कारण पगु धरम्;

दीन लीन अचिन्ह होय के, जगत में डोलत फिरम्;

*yugan yugan sat purush āgyā, jīwan karan pagu dharam;*  
*dīn līn achīnh hoi ke jagat men dolat phiram;*

By the command of God, and for the benefit of souls, he has appeared on this earth from age to age. He assumed poverty but was absorbed in God, and lived in the world without seeking recognition.

करुणामय कबीर केवल, सुखदायक सर्वलायकम्;  
जम भयंकर मान मर्दन, दुखित जीव सहायकम्;

*karunāmai kabīr kewal, sukhdāyak sarvalāyakam;  
jam bhayankar mān mardan, dukhit jīv sahāyakam;*

Kabir is kind. His power gives happiness. He is befitting to all occasions. Yama fears him because he is the destroyer of Yama's prestige, and the helper of suffering souls.

धर्मदास कर जोर बिनवे, दया करो मन बस करम्;  
करू सेवा गुरु भक्ति अविचल, निसदिन आराधो सुमिरनम्.

*dharm dāss kar jor binawe, dayā karo man baskaram;  
karū sewā guru bhakti avichal, nisdin ārādho sumiranam.*

Dharam Dass prays to Kabir with folded hands: "Have compassion on me and help me to control the mind. Let me do service to all. Let me be steady in devotion to you always."

### अधिक महिमा - *adhik mahimā (great glory)*

सतगुरु की अधिक महिमा, ज्ञान कुन्द नहाइये;  
भ्रमित मन तब होत सुस्थिर, बहुरि न भवजल आइये;

*satguru kī adhik mahimā, gyān kund nahāiye;  
bhramit man tab hot susthīr, bahuri na bhowjal āiye;*

It is the great glory of the Satguru that he always bathes in the pond of knowledge. With his grace, the restless mind of the devotee becomes steady, and he does not return to the world of rebirths.

साधु संत की अधिक महिमा, रहनी कुन्द नहाइये;  
काम क्रोध विकार परिहरि, बहुरि न भवजल आइये;

*sādhu sant kī adhik mahimā, rahani kund nahāiye;  
kām krodh vikār pari hari, bahuri na bhowjal āiye;*

It is the great glory of the sadhus and saints to bathe in the pond of disciplined life. They give up lust, anger and evils, and gain immortality.

दासतन की अधिक महिमा, सेवा कुन्द नहाइये;  
प्रेम भक्ति पतिव्रत दृढ करि, बहुरि न भवजल आइये;

*dāsatan kī adhik mahimā, sewā kund nahāiye;  
prem bhaki pativrat dridh kari, bahuri na bhowjal āiye;*

It is the great glory of the servant of God because he bathes in the pond of service. By practicing strong and loving devotion to God, he will not return to the world of rebirths

योगी जन की अधिक महिमा, युक्ति कुन्द नहाइये;  
चन्द्र सुरज मन गगन स्थिर करि, बहुरि न भवजल आइये;

*yogī jan kī adhik mahimā, yukti kund nahāiye;*  
*chandra suraj man gagan sthir kari, bahuri na bhowjal āiye;*

It is the great glory of the yogi that he bathes in the pond of union with God. By steadying his breath and mind in God, he will not return to this world of rebirths.

श्रोता वक्ता की अधिक महिमा, विचार कुन्द नहाइये;  
सार शब्द निबेर लीजे, बहुरि न भवजल आइये;

*shrotā vaktā kī adhik mahimā, vichār kund nahāiye;*  
*sār shabd niber līje, bahuri na bhowjal āiye;*

It is the great glory of listeners and speakers that they bathe in the pond of thought. They consider the essence of the divine Word of God, and do not return to this world of rebirths.

गुरु साधु संत समाज मध्ये, भक्ति मुक्ति दृढाइये;  
सुरति करि सत लोक पहुँचे, बहुरि न भवजल आइये;

*guru sādhu sant samāj madhye, bhakti mukti dridhāiye;*  
*surati kari sat lok pahunchē, bahuri na bhowjal āiye;*

In the noble company of the guru, sadhus, saints and society, strengthen your devotion and thirst for liberation. Practice meditation and reach the eternal abode, and you will not return to this world of rebirths.

धर्मदास प्रकाश कीन्हो, अकह कुन्द नहाइये;  
सकल कलि विषधोय निर्मल, बहुरि न भवजल आइये;

*dharm dāss prakāsh kīnho, akaha kund nahāiye;*  
*sakal kali vish dhoi nirmal, bahuri na bhowjal āiye;*

Dharam Dass made it clear that you should bathe in the pond of unutterable God. Wash away all the evils of this Iron Age and become pure, and you will not return to this world of rebirths.

साहेब कबीर प्रकाश सतगुरु, भली सुमति दृढाइये;  
सार में तत सार दरसे, सोइ अकह कहाइये;

*sāheb kabīr prakāsh satguru, bhali sumati dridhāiye;*  
*sār men tatsār darse, soi akahā kahāiye;*

Kabir Saheb has made it clear that you should strengthen your good and noble thinking in the Satguru. In all essences, his indescribable essence is seen.



धर्मदास पट खोल देखो, तत्व में निहतत्व है;  
कहे कबीर निहतत्व दरसे, आवा गवन निवारिये.

*dharm dāss pat khol dekho, tattva men nihattattva hai;  
kahe kabīr nihattattva darse, āwāgawan niwāriye.*

O Dharam Dass! Remove the veil of ignorance, and see that in the manifest forms is the unmanifest God. Kabir says that when God shows Himself to you, your cycles of birth and death will vanish, and you will gain immortality.

### चितावनी - *chitāwanī (reminder or instruction)*

कबीर यमन जाय पुकारिया, धर्मराय दरबार,  
हंसा मवासी होय रहा, लगे न फाँस हमार;  
हमरी शंका ना करे, तुम्हरी धरे न धीर;  
सतगुरु के बल गाजही, कहै कबीर कबीर;

*kabīr yaman jāi pukāriyā, dharamrāi darbār;  
hans mawāsī hoi rahā, lage na phāns hamār’  
hamari shankā nā kare, tumharī dhare na dhīr;  
sat guru ke bal gājahī, kahai kabīr kabīr;*

Kabir states that the messengers of death went and declared to Dharmarai that the souls have taken refuge under Kabir, and their traps have become useless against the souls. Those souls are not afraid of us, nor of you. By the strength of Satguru they have become brave, and keep on repeating ‘Kabir’ ‘Kabir.’

कबीर कहंतो जान दे, मेरी दसी न जाय;  
खेवटिया के नाव पर, चढे घनेरे आय;  
बाजा बाजे रहित का, परा नगर में शोर;  
सतगुरु खसम कबीर है, मोहि नजर न आवे और;

*kabīr kahanto jān de, merī dasī na jāi;  
khewatiā ke nāw par, chadhe ghanere āy;  
bājā bājā rahit kā, parā nagar men shor;  
sat guru khasam kabīr hai, mohi najar na āwe ovr;*

Kabir is a speaker of wisdom. Let my faith in him not decline! He is the boatman on whose boat many climbed aboard. The discipline he taught was all encompassing, and it created quite an excitement in the city that Satguru Kabir is the Divine Master. I do not see anyone else like him.

सत का शब्द सुन भाई, फकीरी अदल बादशाही;  
 साधो बंदगी दीदार, सहजे तरे सायर पार;  
 सोहं शब्द से कर प्रीत, अभै अखंड घर को जीत;  
 तन में खबर कर भाइ, जामे नाम रोशनाइ;

*sat kā shabd sun bhāī, fakīri adal badshāhī;  
 sādho bandagī dīdar, sahaje utare sāyar pār;  
 soham shabd se kar prīt, abhai akhand ghar ko jīt;  
 tan men khabar kar bhāī, jāme nām roshnāī;*

O Brother! Listen to the eternal Word. Sainthood is in fact like a spiritual emperorship that totally just. Undertake the practice of bandagi in his presence, and you will easily cross the ocean of birth and death. Be in love with Soham Shabda, and win the fearless and eternal abode. O Brother! Take care of this body, in which the name of God shines.

सुरति नगर बस्ती खूब, बेहद लट चढ महबूब;  
 सुरति नगर में कर सेल, जामे आतम को मेल;

*surati nagar bastī khūb, behad ulat chadh mahbūb;  
 surati nagar men kar sel, jāme ātmā ke mel;*

Make your residence in consciousness and meditation. Turn around from the clutches of this world and proceed to God. Walk in the region of consciousness in which there is union of the soul and God.

अमरी मूल संधि मिलावा, तापर राखो बाया पांव;  
 दहिना मध्य में धरना, आसन अमर यों करना;  
 द्वादश पवन भरि पीजे, शशिधरि उलटि चढ़ि लीजे;  
 तन मन वारना कीजे, उलटि निज नाम रस पीजे;

*amrī mūl sandhi milāwā, japar rākho bāyā pānw;  
 dahinā madhya men dharnā, āsan amar yo karnā;  
 dwādas pawan bhari pīje, shashidhari ulati chadhi līje;  
 tan man vārnā kīje, ulati nij nām ras pīje;*

Sit with the left foot at the perineum (crotch), and the right foot above the left ankle, and perfect this posture (*siddhasan*). Take a deep breath of twelve counts, then exhale. Next, inhale while mentally surrendering the body and mind to God. Repeat this while mentally realizing the essence of the name of God within.

तन मन सहित राखो श्वास, इस विधि करो बेहद बास;  
 दोनो नैन को कर बान, भौरा लटि कस कमान;  
 पर्वत छेके दरिया जान, करले त्रिकुटी अस्नान;  
 सहजे पारस पद निर्वान, तेरा मीटे आवाजान;

*tan man sahit rākho swās, is vidhi karo behad bās;  
dono nain ko kar bān, bhowrā ulati kas kamān;  
parbat chheke dariyā jān, karle trikutī asnān;  
sahaje pāras pad nirvān, tero mīte āwājān;*

Control the breath totally in both the body and mind. In this way, become totally absorbed in Infinite God. Make your eyes the arrow, and your eyebrows the stringed bow and, in meditation, shoot the arrow at the Trikuti mountain (third eye between the eyebrows). Always bathe in the bliss of Trikuti, and your birth and death will be abolished, and you will easily obtain liberation.

जामे गैब का बाजार, सरवर दोई दीसे पार;  
ता बिच चले कुरत झार, शोभा कोटी अगम अपार;  
लागे नौलख तारा फूल, करनी कोटी जरिया मूल,  
ताको देखना मत भूल, रमता राम आप रसूल;

*jāme gaib kā bāzār, sarwar doi dīse pār;  
tā bich khare kudrat jhār, shobhā koti agam apār;  
lāge nowlakh tārā phūl, karnī kotī jariyā mūl;  
tāko dekhna mat bhūl, ramtā rām āp rasūl;*

This world is like the marketplace of Invisible God. There are two ponds (birth and death) on one side, and liberation on the other, and God is standing between them. God's beauty is beyond description and is unfathomable, as if decorated by countless stars as flowers. With God's grace, the effects of countless actions are burned to the roots. Therefore, do not forget to look up to Him. God dwells in the hearts of all.

माया मर्म की कांची, देखो अंदर की सांची;  
बरसे नीरबिन मोती, चन्दा सूर की ज्योति;  
झलके झिलमिला नारी, ता बिच अल्प है क्यारी;  
मानो प्रेम की झारी, खुल गई अगम किवारी;

*māyā marm kī kānchī, dekho andar kī sānchī;  
barse nīr bin motī, chandā sūr kī jyotī;  
jhalke jhilmilā nārī, tā bich alp hai kyārī;  
māno prem kī jhārī, khul gayī agam kiwārī;*

Maya is devoid of truth, therefore forget her and look at the Truth within. Realizing this Truth, you will silently feel pearl-drops of nectar inside. You will intuitively see the light of the moon and the sun, and the shining light of eternal knowledge. There will be no more aimless wandering of the mind. You will feel a shower of love all around, and the door to God opens for you.

बेड़ा भर्म का खोया, दीपक नाम का जोया;  
योगी युगति से जीवै, प्याला प्रेम का पीवै;

मौला पीव को दीजे, तन मन कुर्बान कर लीजे;  
परी है प्रेम की फांसी, मनुआ गगन का बासी;

*berā bharm kā khoyā, dīpak nām kā joyā;  
yogī yugtī se jīwai, pyālā prem kā pīwai;  
mowlā pīw ko dīje, tan man kurbān kar līje;  
parī hai prem kī phānsī, manuā gagan kā bāsī;*

You will get rid of shiploads of your doubts, and you will see the light of the Eternal Name. The Yogi lives in union with God and drinks cupsful of divine love. God is your beloved, therefore surrender your body and mind to Him. Love will trap you and pull you to dwell in that highest state of union with God.

बाजे बिना तंती तूर, सहजे उगे पश्चिम सूर;  
भौरा सुगंध का प्यासा, किया है कमल में बासा;  
रमिता हंस है राजा, सहजे पलक आवाजा;  
सुंदर श्याम धन लाया, बादल गगन में छाया;

*bāje binā tantī tūr, sahaje uge paschim sūr;  
bhowrā sugndh kā pyāsā, kiyā hai kamal men bāsā;  
ramitā hans hai rājā, sahaje palak āwājā;  
sundar shyām dhan lāyā, bādal gagan men chhāyā;*

You will then hear music without instruments, and the sun easily rises in the West (beyond space, time and direction). The bumblebee mind, wanting the fragrance of God, dwells in the Lotus (Sahasrara Chakra). Here the soul is king, and is so serene that it hears the blinking of an eye. It attains the beautiful wealth of God, and feels soothed, just as under the clouds on a hot day.

अमृत बूंद झरि लाया, देख दोइ नैन ललचाया;  
अजब दीदार को पाया, दरिया सहज में नहाया;  
दरिया उलट उमगे नीर, ता बिच चले चौसठ छीर;  
हंसा आन बैठे तीर, सहजे चूगे मुक्ता हीर;

*amrit bund jhari lāyā, dekh doi nain lalchāyā;  
ajab dīdār ko pāyā, dariyā sahaj men nahāyā;  
dariyā ulat umge nīr, tā bich chale chowsath chhīr;  
hansā ān baithe tīr, sahaje chūge muktā hīr;*

The soul finds drops of nectar flowing. It longs to see God and, on being in His presence, it bathes in the river of tranquility. The flow of the river turns around and flows in sixty-four milky currents (milk represents spiritual wisdom). The soul then sits on the riverbank of realization, and easily plucks the pearls and diamonds of liberation.

मिला है प्रेम का प्यारा, नहीं है नैन सो न्यारा;  
 जीवन मृतक न ब्यापे काल, जो त्रिकुटी से पलक न टाल;  
 पलका जीव से लागा, धोखा दिलो का भागा;  
 चितावनी चित्त बिलास, जब लग रहे पिंजर स्वास;  
 सोहं शब्द अजपा जाप, जहां कबीर आपही आप;

*milā hai prem kā pyārā, nahi hai nain so nyārā;  
 jīwan mritak na byāpe kāl, jo trikutī se palak na tāl;  
 palkā jīw se lāgā, dhokhā dilo se bhāgā;  
 chitāwanī chit bilās, jab lag rahe pinjar swās;  
 soham shabd ajapā jāp, jahān kabīr āpahī āp;*

The soul then rejoices in meeting its Beloved, who never becomes separated from its gaze. The soul is freed from the bondage of time and death when, even for a moment, it does not turn away from meditation on the Trikuti. Its eyes are fixed on Beloved God, and it can no longer be deceived. As long as there is life in the body, this instruction brings pleasure. The soul then recites 'Soham' silently, and realizes that Kabir is his own very Self.

### साखी - *sākhī* (testimony)

चितावनी चित्त लागी रहे, यह गति लखै न कोय;  
 अगम पंथ के महल में, अनहद बानी होय;  
 नाम नैन में रमि रहा, जाने बिरला कोय;  
 जाको सतगुरु मिलिया, ताको मालुम होय;

*chitāwani chit lāgī rahe, yaha gati lakhai na koi;  
 agam panth ke mahal men, anahad bānī hoi;  
 nām nain men rami rahā, jāne birlā koi;  
 jāko satguru miliā, tāko mālum hoi;*

Always remember this instruction. No one may know that you have realized God, but in the beautiful state of liberation, you will hear the unstruck divine music (Anahad Nad). God's name will shine in you, and rarely will anyone recognize it. Only one who has been initiated by Satguru will be able to understand it.

झंडा रोपा गैब का, दोइ पर्वत के संधि;  
 साधु पिछाने शब्द को, दृष्टि कमल कर बंद;  
 झलके ज्योति झिलमिला, बिन बाती बिन तेल;  
 चहुदिस सूरज गया, ऐसा अद्भुत खेल;

जागृत रूपी रहित है, सत मति गहिर गंभीर;  
अजर नाम बिन्से नहीं, सोहं सत्य कबीर.

*jhandā ropā gaib kā, doi parbat ke sandhi;  
sādhu pichhāne shabd ko, drishti kamal kar band;  
jhalke jyoti jhilmilā, bin bātī bin tel;  
chahudis sūraj ugiyā, aisā adbhut khel;  
jāgrit rūpā rahit hai, sat mati gahir gambhīr;  
ajar nām binse nahīn, soham satya kabīr;*

Plant the flag of God between two mountains - individual soul and universal soul. You will realize the Divine Word and, with eyes closed, see the twinkling light as the soul. The light is produced without oil or wick. The soul sees sunrise all around (Enlightenment). This is indeed a marvelous experience. The soul remains fully conscious, endowed with noble and deep intelligence. It realizes the Eternal Name and will not perish, because it is 'Soham Sat Kabir.'

### ज्ञान गुदड़ी - *gyān gudadī (quilt of knowledge)*

धर्मदास बिनवे कर जोरी, साहेब सुनिये बिनती मोरी;  
काया गुदरी कहो संदेशा, जासे जीव का मिटे अंदेशा.

*dharm dāss binawe kar jorī, sāheb suniye binatī morī;  
kāyā gudadī kaho sandeshā, jāse jīv kā mite andeshā;*

Dharam Dass is beseeching you, O master! Listen to my prayers! Explain to me the secret of this quilt-like body, so that all the doubts of my life are removed.

अलख पुरुष जब किया बिचारा, लख चौरासी धागा डारा;  
पांच तत्व की गुदरी बीनी, तीन गुनन से ठाढ़ी कीन्ही;

*alakh purush jab kiya bichārā, lakh chowrāsī dhāgā dārā;  
pānch tattva kī gudadī bīnī, tīn gunan se thādhi kīnhī;*

When the Invisible Lord decided to create the world, He cast forth 8.4 million threads (species of life). Using the five gross elements, he wove the quilt-like body, and placed the three inherent qualities (*gunas*) in it.

तामे जीव ब्रह्म और माया, सम्रथ प्रेसा खेल बनाया;  
जीवन पाँच पचीसो लागे, काम क्रोध मोह मद पागे;

*tāme jīv brahm ovr māyā, samrath aiso khel banāyā;  
jivan pānch pachīso lāge, kām krodh mohh mad pāge;*

In the body he placed the soul, Brahm and Maya. The Almighty made quite a play of creation. He made all life with the five *pranas* and twenty-five elements

(*prakritis*), and this life has become the victim of lust, anger, attachment and egotism.

काया गुदरी का बिस्तारा, देखो सन्तो अगम सिंगारा;  
चांद सुरज दोइ पेवन लागे, गुरु परताप से सोवत जागे;

*kāyā gudadī kā bistārā, dekho santo agam singārā;  
chānd suraj doi pevan lāge, guru pratāp se sowat jāge;*

He manifested the body everywhere. O devotees! See how profoundly and beautifully adorned it is. The moon and sun (negative and positive, or right and left nostrils) are its supports, and by the grace of God, the breath of life changed the unconscious body into conscious life.

शब्द की सुई सुरति का डोरा, ज्ञान की टोभन सिजन जोरा;  
अब गुदरी की कर हुशियारी, दाग न लागे देख बिचारी;

*shabd kī suī surat kā dorā, gyān kī tobhan sirjan jorā;  
ab gudadī kī kar husiyārī, dāg na lāge dekh bichārī;*

In creating this body God used the Word as the needle, meditation as the thread, and knowledge as the stitch, and joined the parts together. Now take care of this body wisely, and ensure that it does not become defiled.

सुमति को साबुन सिरजन धोई, कुमति मैल को डारो खोई;  
जिन गुदरी का किया बिचारा, सो जन भेटे सिरजन हारा;

*sumati ko sābun sirjan dhoī, kumati mail ko dāro khoī;  
jin gudadī kā kiya bichārā, so jan bhete sirjan hārā;*

Wash this creation (body and mind) with the soap of good understanding, and throw away the dirt of evil thinking. Whoever takes proper care of this quilt-like body will meet God the Creator.

धीरज धुनी ध्यान धरि आसन, सत की कोपीन सहज सिंघासन;  
युक्ति कमंडल कर गहि लीन्हा, प्रेम फावरी मुर्शिद चीन्हा;

*dhīraj dhuni dhyān dhar āsan, sat kī kopīn sahaj singhāsan;  
yukti kamandal kar gahi līnhā, prem phāwarī murshid chīnhā;*

The devotee should practice patience and perseverance in sitting in a proper posture and meditating. He should make virtue as his loincloth, simplicity as his “throne”, hold reason as his water vessel, and love as his cleaning rake. These are the marks of a true devotee.

सेली शील विवेक की माला, दया की टोपी तन धर्मशाला;  
मेहर मतंगा मति बैशाखी, मृगा छाला मनही को राखी;

*selī shīl vivek kī mālā, dayā kī topī tan dharmshālā;  
mehar matangā mati baishākhī, mrigā chhālā manahī ko rākhī;*

He should make good conduct as his garland, spiritual discrimination as his rosary, kindness as his hat, the body as his hostel, compassion as his support, intellect as his crutch, and mind as his deer skin.

निश्चै धोती पवन जनेउ, अजपा जपे सो जाने भेउ;  
रहे निरंतर सतगुरु दाया, साधु संगति कर सब कुछ पाया;

*nischai dhotī pawan janeu, ajapā jape so jāne bheu;*  
*rahe nirantar satguru dāyā, sādhu sangati kar sab kuchh pāyā;*

He should make determination as his loincloth, breath as his sacred thread, and mentally recite God's Name, and discover the secret of God. Always depend on the kindness of Satguru, and keep the company of holy people, and be spiritually fulfilled.

लौकी लकुटी हृदया झोरी, क्षमा खराउ पहिर बहोरी;  
मुक्ति मेखला सुकृत सुमिरनी, प्रेम पियाला पीवे मौनी;

*low kī lakutī hridayā jhorī, kshamā kharāu pahir bahorī;*  
*mukti mekhla sukrit sumaranī, prem pyālā pīwai mounī;*

He should make attachment to God as his walking cane, kind heart as his handbag, forgiveness as his sandals, salvation as his scarf, noble conduct as his rosary, love as his drinking vessel, and silently drink the nectar of God's love.

उदासि कुबरी कलह निवारी, ममता कुत्ती को ललकारी;  
युक्ति जंजीर बांधि जब लीन्हा, अगम अगोचर खिरकी चीन्हा;

*udāsi kubari kalaha niwārī, mamtā kuttī ko lalkārī;*  
*yukti janjīr bāndhi jab līnhā, agam agochar khirkī chīnhā;*

With the stick of detachment, he should drive away conflicts, and also the doglike egoism. When he binds himself with the chain of disciplined practice, he will find the window open to the Unfathomable God.

विराग त्याग विज्ञान निधाना, तत्त तिलक दीन्हा निरवाना;  
गुरु गम चकमक मनसम तूला, ब्रह्म अग्नि परगत कर मूला;

*virāg tyāg vigyān nidhānā, tatt tilak dīnhā nirvānā;*  
*gurugam chakmak man sam tūlā, brahm agni pragat kar mūlā;*

The devotee should be rich in non-attachment, renunciation and spiritual knowledge, and make the philosophy of Truth as his sandal mark on the forehead. By these, he will obtain salvation. The guru's knowledge is the flintstone that ignites the mind, just as it ignites the cotton wick, and confers enlightenment.

संशय शोक सकल भ्रम जारा, पांच पचीसो परगट कर मारा;  
दिल का दर्पन दुबिधा खोई, सो वैरागी पक्का होई;



*sanshai shok sakal bhram jārā, pānch pachīso pargat kar mārā;  
dilkā darpan dubidhā khoī, so vairāgī pakkā hoī;*

The uncertainties, sorrows and all doubts are then burned, and he rises above the material elements. He gets rid of the doubts that cloud the mirror of his heart, and thus becomes a perfect devotee.

सुन्य महल में फेरी देई, अमृत रस की भिक्षा लेई;  
दुख सुख मेला जग का भा, त्रिवेणी के घाट नहाउ;

*sunya mahal men pherī deī, amrit ras kī bhikshā leī;  
dukh sukh melā jag kā bhāu, trivenī ke ghāt nahāu;*

He then dwells in the stillness of meditation, and receives the nectar of God. The world consists of the duality of suffering and happiness. The devotee overcomes them in the sacred river of meditation.

तन मन सोध भया जब ज्ञाना, तब लख पावे पद निर्वाणा;  
अष्ट कमल दल चक्कर सूझे, योगी आप आप में बूझे;

*tan man sodh bhayā jab gyānā, tab lakh pāwe pad nirvānā;  
ashta kamal dal chakkar sūjhe, yogī āp āp men būjhe;*

When the devotee disciplines his body and mind perfectly, and obtains spiritual knowledge, he attains salvation. The Yogi, becoming perfect, is aware of the eight chakras, and realizes his Self in himself (inner realization of Self).

इंगला पिंगला के घर जाई, सुषमनी नारी रहे ठहराई;  
ओहं सोहं तत्व बिचारा, बंकनाल में किया सम्हारा;

*ingalā pingalā ke ghar jāī sushmani nārī rahe thaharāī;  
oham soham tattwa bichārā, bank nāl men kiyā samhārā;*

His consciousness soars to the house of *Ida* and *Pingala* (yogic nerve currents), and remains steadfast in *Sushumna*, and realizes the Reality *Oham Soham* (I am the Eternal Reality), and controls his consciousness in this channel of God realization.

मन को मारी गगन चढ़ि जाई, मानसरोवर पैठी नहाई;  
अनहद नाद नाम की पूजा, ब्रह्म वैराग देव नहीं दूजा;

*man ko mār gagam chadhi jāī, mānsorovar paith nahāī;  
anahad nād nām kī pūjā, brahm vairāg deo nahīn dūjā;*

Suduing the mind, the soul soars to spiritual heights, and bathes in the serene lake of meditation. In that state of consciousness, the soul worships the Divine Sound, and realizes that there it is no other God than the supreme unattached Absolute Being.

छुटि गये कश्मल कर्मज लेखा, यही नैनन साहेब को देखा;  
अहंकार अभिमान बिदारा, घट का चौका कर जियारा;

*chhuti gaye kashmal karmaj lekhā, yehi nainan sāheb ko dekhā;  
ahankār abhimān bidārā, ghat kā chowkā kar unjiyārā;*

With this realization, the devotee gets rid of his sins and accumulated karmas, and with his very eyes sees God in all visible forms. He expels egotism and pride, and brightens his being with spiritual enlightenment.

चित कर चंदन मनसा फूला, हितकर संपुट कर ले मूला;  
श्रद्धा चँवर प्रीत कर धूपा, नौतम न साहेब का रूपा;

*chit kar chandan mansā phūlā, hit kar sampūt karle mūlā;  
shraddhā chanwar prīt kar dhūpā, nowtam nām sāheb kā rūpā;*

The devotee should make his consciousness as the sandal paste, his mind as the flowers, his love as the folded hands, and offer them to God. He should make faith as his whisk fan, love as his incense, and the best Name for the “form” of God.

गुदरी पहिरे आप अलेखा, जिन यह प्रगत चलायो भेखा;  
साहेब कबीर बकसी जब दीन्हा, सुर नर मुनि सब गुदरी लीन्हा;

*gudadī pahire āp alekhā, jin yaha pragat chalāyo bhekhā;  
sāheb kabīr bakasī jab dīnhā, sur nar muni sab gudadī līnhā;*

The Invisible Power that wears this quilt, has manifested as the physical body. When Kabir distributed the gift of the body, all the gods, men and *munis* obtained it.

ज्ञान गुदरी पढ़े प्रभाता, जनम जनम के पातक जाता;  
ज्ञान गुदरी पढ़े मध्याना, सो लखि पवे पद निर्वाणा;

*gyān gudadī padhe prabhātā, janam janam ke pātak jātā;  
gyān gudadī padhe madhyānā, so lakhi pāwai pad nirvānā;*

If the devotee recites this gyan gudadi every morning, his sins from birth after birth will vanish. If he recites it every mid-day, he will obtain salvation.

संज्ञा सुमिरन जो नर करही, जरा मरन भौसागर तरही;  
कहै कबीर सुनो धर्मदासा, ज्ञान गुदरी करो प्रकाशा

*sanjhā sumiran jo nar karahī, jarā maran bhowsāgar tarahī;  
kahai kabīr suno dharmdāsā, gyān gudadī karo prakāshā.*

If he recites it every evening, he will overcome old age, death and the ocean of rebirths. Kabir says: "Listen Dharam Dass! Teach this quilt of knowledge to all."

## साखी - *sākhī* (testimony)

माला टोपी सुमिरनी, सतगुरु दिया बक्षीष;

पल पल गुरु को बंदगी, चरण नवाउ शीश;

*mālā topī sumaranī, satguru diyā bakshīsh;*  
*pal pal guru ko bandagī, charan nawāu shīs;*

Dharam Dass says: "Satguru, you have given me the garland, the cap and the rosary as spiritual gifts. I offer salutations to you, and bow down to your holy feet.

भौ भंजन दुख परिहरन, अम्मर करन शरीर;

आदि युगादि आप हो, चारो युग कबीर;

*bhow bhanjan dukh pari haran, amar karan sharīr;*  
*ādi yugādi āp ho, chāro yug kabīr;*

You are the destroyer of the cycle of rebirths, and the remover of all sufferings, and you make the body immortal. You are from the beginning age after age. In all the four yugas you have manifested yourself.

बंदीछोर कहाइया, बलख शहर मंझार;

छूटे बंधन सब भेष को, धन धन कहे संसार.

*bandī chhor kahāiyā, balakh shahar manjhār;*  
*chhūte bandhan sab bhes ko, dhan dhan kahe sansār.*

You are hailed as the releaser of prisoners in the city of Balkh. The bondage of all true devotees was removed, and the world joyfully congratulated you.

## आरती १ - *ārātī* # 1

आरती गरीब निवाज, साहेब आरती हो,

आरती दीन दयाल, साहेब आरती हो--

*ārātī garib niwāj, sāheb āratī ho,*  
*ārātī dīn dayāl sāheb āratī ho--*

I offer āratī in devotion to Kabir Saheb who is kind to the poor, and compassionate to the humble.

ज्ञान अधार विवेक की बाती, सुरति ज्योति जहाँ जाय--

आरती करूं सतगुरु साहेब की, जहाँ सब सन्त समाज--

*gyān adhār vivek kī bātī, surati jyot jahān jāi--*  
*ārātī karūn satguru sāheb kī, jahān sab sant samāj--*

Knowledge is the lamp and discriminative wisdom is the wick, and meditation is the light. I, along with all the gathered saints, offer this arati to Satguru Saheb.

दरश परश मन बहुत आनन्द भयो, छुटि गये यम के जाल--

साहेब कबीर सन्तन की कृपा से, भयो है परम परकाश--

*daras paras man bahut ānand bhayo, chhuti gaye yam ke jāl--*

*sāheb kabīr santan kī kripā se, bhayo hai param parkāsh--*

Seeing and performing the arati, I have become blissful, and the trap of Yama is broken. By the grace of Kabir Saheb and the saints, there is eternal light now.

## आरती - २ *ārati* # 2

जय जय श्री गुरुदेव

पारख रूप कृपालं, मुदमय त्रय कालम्,

मानस साधु मरालं, नाशक भव जालम्--

*jai jai shrī gurudev--*

*pārakh rūp kripālam, mud mai trai kālam,*

*mānas sādhu marālam, nāshak bhow jālam--*

Glory! Glory! to Sri Gurudeo

He is the embodiment of compassion and the giver of eternal happiness. His power removes all sufferings, and breaks the cycle of rebirths.

खुन्द इन्दु वर सुन्दर, सन्तन हितकारी,

शान्ताकार शरीरं, श्वेतामबर धारी--

*kund indu var sundar, santan hitkārī,*

*shāntākār sharīram, shwetāambar dhārī--*

He is like the beautiful moon, and is the benefactor of the saintly people. He is adorned in white, and his posture is quite peaceful.

श्वेत मुकुट चक्रांकित, मस्तक पर शोभे,

शुभ्र तिलक युत भृकुटि, लखि मुनि मन मोहे--

*shwet mukut chakrānkit, mastak par shobhe,*

*shubhra tilak yut bhrikuti, lakhi muni man mohe--*

His crown is white and inlaid with the chakra, and looks beautiful on his head. His auspicious *tilak* (sandal mark) between his eyebrows captivates the mind of the saints.

हीरा मणि मुक्तादिक, भूषित उरदेशम्,

पद्मासन सिंहासन, स्थित मंगल वेशम्--

*hīrā mani muktādik, bhūkshit urdesham,  
padmāsan singhāsan, sthit mangal vesham--*

The diamond and precious gems decorate his chest. He sits in the lotus posture on the throne, and his form is auspicious.

तरुण अरुण कंजांघ्रि, जन मन वश कारी,  
तम आज्ञान प्रहारी, नख द्युति अति भारी--

*tarun arun kanjanghri, jan man vash kārī,  
tam āgyān prahārī, nakh dyuti ati bhārī--*

His youthful and healthy appearance, and thighs in lotus posture, arrests the attention of the common people. His nails are shiny and attractive. He destroys the darkness of ignorance.

सत्य कबीर की आरती, जो कोइ गावे,  
भक्ति पदारथ पावे, मुक्ति पदारथ पावे,  
भव में नहिं आवे, जय जय श्री गुरु देव--

*satya kabīr kī āratī, jo koi gāve,  
bhakti padārath pāwe, mukti padārath pawe,  
bhow men nahīn āwe, jai jai shrī gurudev--*

Whoever prays, performing the arti of Satya Kabir, is blessed with the wealth of devotion and obtains liberation. He will not return to the world of birth and death. Glory! Glory! To Sri Gurudeo!

### आरती ३ āratī # 3

जय जय सत्य कबीर  
सत्यनाम सतसुकृत सतरत हतकामी,  
विगत क्लेश सत धामी, त्रिभुवन पति स्वामी--

*jai jai satya kabīr--  
satyanām satsukrit, satrat hat kāmī,  
vigat klesh sat dhāmī, tribhuvan pati swāmī--*

Glory! Glory! To Satya Kabir. He is endowed with the eternal name and noble deeds, and he dwells in Truth. He removes all passions and sufferings, and takes one to the eternal abode. He is Master of the three worlds.

जयति जयति कबीरं, नाशक भव भीरम्,  
धार्यो मनुज शरीरं, शिशुवर सर तीरम्--

*jaiti jaiti kabīram, nāshak bhow bhīram,  
dhāryo manuj sharīram, shishuvar sar tīram--*

Glory! Glory! to Kabir, the destroyer of rebirths. He took human form and manifested as a baby near the bank of the pond.

कमल पत्र पर शोभित, शोभा जित कैसे,  
नीलाचल पर राजित, मुक्तामणि जैसे--

*kamal patra par shobhit, shobhā jit kaise,  
nīlāchal par rājī, muktāmani jaise--*

He looked beautiful on the lotus leaf, and was quite endearing. He appeared as if he were a gem on a mountain.

परम मनोहर रूपं, प्रमुदित सुखराशी,  
अति अभिनव अविनाशी, काशी पुर वासी--

*param manohar rūpam, pramudit sukh rāshī,  
ati abhinav avināshī, kāshī pur vāsī--*

His form is eternal and attractive, and is the embodiment of cosmic joy and happiness. He was unique and eternal, and dwelt in the city of Kashi.

हंस उबारण कारण, प्रगटे तन धारी,  
पारख रूप बिहारी, अविचल अविकारी--

*hans ubāran kāran, pragate tan dhārī,  
pārakh rūp bihārī, avichal avikārī--*

He took on the human form to liberate the people. His form gives joy. He is steadfast and completely free of defects.

साहेब कबीर की आरती, अगणित अघहारी,  
धर्मदास बलिहारी, मुदमंगल कारी--

*sāheb kabīr kī āratī, aganit aghahārī,  
dharm dāss balihārī, mud mangal kārī--*

Performing the arti to Saheb Kabir removes countless sufferings. Dharam Dass surrenders to him completely, and enjoys his auspiciousness.

साहेब कबीर की आरती, जो कोइ गावे,  
भक्ति पदारथ पावे, मुक्ति पदारथ पावे  
भव में नहीं अवे, जय जय सत्य कबीर--

*sāheb kabīr kī āratī, jo koi gāwe,  
bhakti padārath pāwe, mukti padārath pāwe,  
bhow men nahīn āwe, jai jai satya kabīr--*

Whoever recites the arti of Saheb Kabir will get the wealth of devotion and liberation. He will not return to the world of birth and death. Glory! Glory! to Satya Kabir.

## गुरु दुखित - guru dukhit (entreaty to Satguru)

गुरु दुखित तुम बिन रटहु द्वारे, प्रगत दरशन दीजिये;  
गुरु स्वामि आ सुनो बिनती मोरी, बलि जाउ निलमब न कीजिये;

*guru dukhit tum bin ratahu dwāre, pragat darshan dījiye;*  
*guru swāmī ā suno binatī morī, bali jāwu bilamb na kījiye;*

O Master! I am suffering without you, and I'm calling repeatedly at your door.  
Please come and grace me with your presence. Oh Lord and Master! Listen to my prayers! I surrender myself to you. Please do not delay any longer.

गुरु नैन भरि भरि रहत हेरो, निमिख नेह न छाड़िये;  
गुरु बाँह दीजे बंदिछोर, सो अबकी बंद छोड़ाइये;

*guru nain bhari bhari rahat hero, nimikh neha na chhāriye;*  
*guru bānhh dīje bandichhor, so ab kī band chhorādiye;*

O Master! My eyes are full of tears while waiting for you. Please do not give up your love for me even for a moment. O Master! You are the remover of bondage. Please give me your arm and release me from this present bondage of birth and death.

विविध विधि तन भयउ व्याकुल, बिन देखे अब न रहो;  
तपत तन मे उठत ज्वाला, कठिन दुख कैसे सहो;

*vibidh vidhi tan bhayeu byākul, bin dekhe ab na raho;*  
*tapat tan men uthat jwālā, kathin dukh kaise saho;*

My body has become restless in many ways, and I cannot live without seeing you.  
My body is burning as if in flames. How can I bear such severe suffering?

गुन अवगुन अपराध क्षमा करो, अब न पतीत बिसारिये;  
यह बिनती धर्मदास जन को, सत्य पुरुष अब मानिये.

*gun owgun aprādh chhamā karo, ab na patit bisāriye;*  
*yaha binatī dharm dāss jan ko, sat purush ab māniye.*

Please forgive my faults and bad qualities. I am fallen. Please do not forsake me now. This is the prayer of your servant Dharam Dass. Dear master! Please listen to me now!

## बिनती सुनिलो कृपाधान – (entreaty to Satguru)

बिनती सुनिलो कृपाधान, हम सब बालक है नादान,  
पैदा किया है तुम्ही सभी को, रुपिया मया दिया सभी को;  
तुम बिन दूजा और न कोइ, एक तुम्हारे चरण की आस,  
हाथ जोरि के विनय करत हूं, पैरो पर जो मैं परत हूं;  
बुधि औ विद्या है नी पास, हम को बनालो अपना दास,  
बाँह गहे की लाज प्रभूजी, अब तो सुनिलो मेरी पुकार;  
ऐसी दया जो करो करुणामय, निसदिन रहौ तुम्हारे पास.

*binatī sunilo kripā nidhān, ham sab bālak hai nādān - Chorus*  
*paidā kiya hai tumhī sabhī ko, rupiyā māyā diyā sabhī ko;*  
*tum bin dujā ovr na koī, ek tumhāre charan kī ās;*  
*hāth jori ke vinai karat hūn, pairo par jo mai parat hūn;*  
*buddhi ow vidyā hai nahi pās, ham ko banālo apnā dās;*  
*bānh gahe kī lāj prabhujī, ab toh sunilo merī pukār;*  
*aisī dayā jo karo karunāmai, nisdin rahown tumhāre pās.*

O Compassionate Lord! Please listen to our request. We are all like ignorant children.  
You have created all of us, and have provided us with wealth and prosperity.  
There is no one else like you, so we seek shelter at your holy feet.  
I, amongst others, make this request with folded hands, and I bow down to your feet.  
I am devoid of wisdom and knowledge. Please accept me as your humble servant.  
O Lord! Please hold my arm and protect my honour. Please now heed my call to you.  
O Compassionate One! Have such compassion on me that night and day I dwell in your presence.

## भो कबीर (bho kabīr - entreaty to Kabir)

भो कबीर दया के सागर, मुक्ति दाता जगत को;  
हाथ जोर मैं विनय करता, पूरन काम हो भक्त को;  
यह कठिन जग जंजाल देखि, हमार उर अति डोलता;  
आप के शरने खड़ा हूँ, राम रूप कहि बोलता;

*bho kabīr dayā ke sāgar, mukti dātā jagat ko;*  
*hāth jor mai vinai karatā, pūran kām ho bhakt ko;*  
*yaha kathin jag janjāl dekhi, hamār ur ati dolatā;*  
*āp ke sharne khadā hun, rām rūp kahi bolatā.*



O Kabir! You are the ocean of mercy and the giver of salvation to the world. I pray to you with folded hands. Please fulfill the desire of your devotee. I see severe sufferings in the world, and my heart has become restless. I am standing in your presence and beseeching you.

### तीसा यंत्र - *tīsā tantra (thirty gems of Kabir)*

1. प्रेम जगावै विरह को, विरह जगावै पीव; पीव जगावै जीव को, वही जीव वही पीव

*prem jagāwai viraha ko, viraha jagāwai pīv; pīv jagāwai jīv ko, vahi jīv vahi pīv.*

Love bestirs the heart of the separated lover for God, and God responds by enlightening him. He then realizes that the soul and God are one.

2. पूजा गुरुकी कीजिये, सब पूजा जिहि मांहि; जब जल सींचे मूल तरु, साखा पत्र अघाहि

*pūjā guru kī kījiye, sab pūjā jihi mānhi; jab jal sīnche mūl taru, sākhā pātra aghāhi*

Worship your spiritual master as it embodies all other worships. Its like when you water the roots of the tree, the branches and leaves are quenched.

3. परखो द्वारा शब्द का, जो गुरु कहै बिचार; बिना शब्द कछु ना मिलै, देखो नैन उघार

*parkho dwārā shabda kā, jo guru kahai bichār; binā shabda kachhu nā milai, dekho nain ughār*

Examine the purpose of the Word that is thoughtfully imparted by your master. Realize that nothing can be gained without the Word.

4. नाम मिलावे रूप को, जो जन खोजी होय; जब वह रूप हृदय बसे, क्षुधा रहे ना कोय

*nām milāwai rūp ko, jo jan khojī hoi; jab waha rūp hridai base, kshuddhā rahe nā koi*

Whoever seeks, finds that God is known through His Name. When that form of God (Name) is in the heart, no other hunger remains.

5. करिये नित सत्संग को, बाधा सकल मिटाय; ऐसा औसर ना मिले, दुर्लभ नर तन

पाय

*kariye nit satsang ko, bādhā sakal mitāi; aisā owsar nā mile, durlabh nar tan pāi*

Always take part in satsangs and remove all worldly obstacles. You may not have this opportunity again, as human birth is difficult to obtain.

6. होय रहे जब दास यह, तब सुख पावै अन्त; देख रीति प्रह्लाद की, निखो सब में

कन्त

*hoi rahe jab dās yaha, tab sukh pāwai ant; dekh rīti prahalād kī, nirkho sab men kant*

Be a humble servant of God and you'll gain happiness. Note the devotion of Prahalad and, like him, see God in everyone's heart.

7. मीठा सब से बोलिये, सुख उपजे चहूँ ओर; बसीकरन यह मंत्र है, तजिये बचन कठोर  
*mithā sab se boliye, sukh upje chahu ohr; basikaran yaha mantra hai, tajiye bachan kathor*

Speak sweetly with everyone and happiness will spring up all around. It is the charm that wins the hearts of others. Give up harsh words.

8. मानो सब कुछ साँच है, जो जाको व्यवहार; जनम मरण दोऊ बना, थिर ह्वै देखु  
 विचार

*māno sab kuchh sānch hai, jo jāko vyowhār; janam maran doū banā, thir hvai dekhu vichār*

Accept as truth what people do in their particular circumstances, just as you accept birth and death as truth. Think this over carefully.

9. झगरा नितहि बराइये, झगरा बुरी बलाय; दुख उपजे चिन्ता दहे, झगरा में घर जाय  
*jhagrā nitahi barāiye, jhagrā buri balāi; dukh upje chintā dahe, jhagrā men ghar jāi*

9. Always avoid quarrel as it produces evil consequences. It creates suffering, consumes you with worries, and destroys your home.

10. गम समान भोजन नहिं, जो कोइ गम को खाय; अम्बरीष गम खाइया, दुर्वासा  
 बिललाय

*gam samān bhojan nahin, jo koi gam ko khāi; ambārīsh gam khāiyā, durvāsā bilalāi*

No food is equal to grief if you know how to swallow it. The sage Ambarish swallowed his grief, and Durvasa was humbled.

11. तामस पी सीतल भया, फिर कुछ रही न प्यास; भृगुमुनि मारे लातसों, प्रभु पद गहि  
 जिमि दास

*tāmas pī sītal bhayā, phir kuchh rahī na pyās; bhrigumuni māre lāt so, prabhu pad gahi jimi dās*

Drink (subdue) anger and be at peace, and no mental turmoil will remain. Bhrigumuni kicked Lord Vishnu who, as a servant, massaged his foot with love.

12. अपने अपने धर्म में, सब दृढ़ ह्वै सब काल; निज धर्म जो आपन गहो, सहजे भयो  
 निहाल

*apne apne dharm men, sab dridh hvai sab kāl; nij dharm jo āpan gaho, sahaje bhayo nihāl*

Always be strong and steadfast in your dharma. If you sincerely follow your dharma, your life will be easily and pleasantly rewarding.

13. त्याग जु ऐसा कीजिये, सब कुछ एकै बार; सब प्रभुका मेरा नहिं, निश्चय किया  
विचार

*tyāg ju aisā kījiye, sab kuchh ekai bār; sab prabhu kā merā nahin, nischai kiyā bichār*  
Renounce things in such a way that all are renounced at once. Realize that everything is God's and "not mine". This is perfect thinking.

14. छोडा जब अभिमानको, सुखी भया तब जीव; भावै कोई कछु कहै, मेरे हिय निज  
पीव

*chhodā jab abhimān ko, sukhi bhayā tab jīv; bhāwai koi kachhu kahai, mere hiya nij pīv*  
When you abandon pride your life becomes happy. No matter what others say of you, you realize that God dwells in your heart.

15. सुख पावै गुरु ध्यान ते, थीर भया मन मोर; निरखो आपा सबन में, केवल  
नन्दकिशोर

*sukh pāwai guru dhyān te, thīr bhayā man mor; nirkho āpā saban men, kewal nand kishor*  
Meditation on God rewards you with bliss and a tranquil mind. See yourself in all beings, and in all beings see only God.

16. देखो सबमें राम है, एकहि रस भरपूर; जैसे उखते सब बना, चीनी सक्कर गूर  
देखो सबमें राम है, एकहि रस भरपूर; जैसे उखते सब बना, चीनी सक्कर गूर

*dekho sab men rām hai, ekahi ras bharpūr; jaise ukh te sab banā, chīnī sakkar gūr*  
See God in all beings. As one essence He is present in all forms. Its like sugarcane that produces refined sugar, raw sugar and molasses.

17. भर्म मिटा तब जानिये, अचरज लगै न कोय; यह लीला है रामकी, निरखो आपा  
खोय

*bharm mitā tab jāniye, achraj lagai na koi; yaha līlā rām kī, nirkho āpā khoi*  
Know that doubts are removed when nothing surprises you. Its all the Lord's play. Realize it by merging in Him.

18. लखिये अपने रूपको, थीर भया सब अंग; कहन सुनन कछु ना रही, ज्यौ का त्यों है  
संग

*lakhiye apne rūp ko, thīr bhayā sab ang; kahan sunan kachhu nā rahi, jyon kā tyon hai sang*  
Realize your own true form and every part of you will be steadfast. No preaching or listening remains, as God and the soul are together.

19. सुनिये गुनकी वारता, अवगुन लीजै नाँहि; हंस छीरको गहत है, नीर त्यागि सो जाँहि

*sunīye gun kī vārtā, oṅgun līje nānhi; hans chhīr ko gahat hai, nīr tyāgi so jānhi*  
Listen to the good qualities of others, shunning their evils. Do as the fabled swan that drinks the nutritious milk, and avoids the non-nutritious water.

20. साधे इन्द्रिय प्रबलको, जिहिते उठे उपाध; मन राजा बहकावते, पांचों बड़े असाध  
*sādhe indriya prabal ko, jihite uthe upādh; man rājā bahakāwate, pāncho bade asādh*  
Control the all-powerful senses, the cause of all problems. The five senses are unruly, and cunningly fool the controlling mind.

21. मारो आसा साँपिनी, जिन डसिया संसार; ताकी औषधि तोष है, यह गुरुमंत्र  
बिचार

*māro āsā sāmpini, jin dasiyā sansār; tākī owshadhi tosh hai, yaha guru mantra bichār*  
Kill the snake of desire that has bitten the whole world. Contentment is the curing antidote. Carefully think on this great mantra.

22. भूखेको कछु दीजिये, यथा शक्ति जो होय; ता ऊपर शीतल बचन, लखौ आतमा  
सोय

*bhūnkhe ko kachhu dījiye, yathā shakti jo hoi; tā ūpar shītal bachan, lakhow ātmā soi*  
Give some food to the hungry according to your ability. Then speak to him sweetly recognizing his soul as your own.

23. पुन्य बड़ा पकार है, सबके ऊपर भाख; जीवदया चित राखिये, वेद पुराण है साख  
*punya badā upkār hai, sabke ūpar bhākh; jīv dayā chit rākhiye, ved purān hai sāk*  
The welfare of others is your greatest duty, the highest of all virtues. Have mercy for all beings, even as taught in the vedas and puranas.

24. हिंसा ही बड़ पाप है, तिहि समान नहि कोय; लेखा मांगे धर्मराय जब, तब सब  
नौबत होय

*hinsā hī bad pāp hai, tihi samān nahi koi, lekhā mānge dharamrāi jab, tab sab nowbat hoi*

Violence is the greatest evil, unmatched by others. When Dharamrai checks the record, the violent will receive the severest punishment.

25. खुशबोई जसकी भली, फैल रही चहुँ ओर; मलयागिरी सुगन्ध है, प्रगट सबै जग शोर  
*khushboi jaski bhali, phail rahi chahu ohr; maliyagirī sugandh hai, pragat sabai jag shor*  
The fragrance of fame is the best as it spreads all around. The Malyagiri mountain's fame is widespread for its sandalwood fragrance.

26. अपयशमें दुर्गन्ध है, नीको लगै न कोय; जैसे मलके निकटमें बैठि सकै ना कोय  
*apyash men durgandh hai, nīko lagai na koi; jaise mal ke nikat men, baithi sakai nā koi*

Disgrace has a very bad “smell”, and no one likes it. Its like the smell of feces where nobody likes to sit.

27. धीर बुद्धि तब जानिये, समुझै सबकी रीत; उनके अवगुन आपमें, कबहूँ न लावै मीत  
*dhīr buddhi tab jāniye, samujhai sab kī rīt; unke owgun āp men, kabahūn na lāwai mīt*  
 Know him to be patient and wise who understands, and is not disturbed by people's ways. Their evil ways do not affect him.

28. मन ठहरा तब जानिये, अनसुझ सबै सुझाय; ज्यौँ अँधियार भवन में, दीपक बारि  
 देखाय

*man thaharā tab jāniye, ansujh sabai sujhāi; jyon andhiyār bhavan men, dīpak bāri dekhāi*

Know the mind is steadfast when it knows previously unknown things. Its like a lamp in the dark room. It makes everything visible.

29. होवै होनी होय सो, होनहार सो होय; रामचन्द्र बन को गये, सुख आछत दुख होय  
*howai honi hoi so, honhār so hoi; rāmchandra ban ko gaye, sukh āchhat dukh hoi*  
 What is destined to happen will happen, and cannot be stopped. Prince Ramchandra was banished to the forest, and endured suffering instead of happiness.

30. जो यह तत्त्व विचारके, राखे हियमें सोय; सो प्रानी सुखको लहै, दुःख न दरसै कोय  
*jo yaha tattva bichār ke, rākhe hiya men soi; so prānī sukh ko lahai, dukh na darsai koi*  
 30. He who carefully considers Reality, and keeps it in his heart, will enjoy eternal bliss, and gain freedom from all sorrows.

### आराधना

### PRAYER TO THE SUPREME

हे सत्य पुरुष! आपकी ही सत्ता से सर्व जड़ चैतन्य स्थित है ।  
 सबके जीवन आपही हो । आपके अतिरिक्त जो कुछ गुप्त परगट है, नाशमान, असत्य  
 और अनित्य है, क आपही सत्य और अविनाशी हो ।

*he satya purush! āpkī hī sattā se sarv jad chaitanya stith hai; sabko jivan āpahī ho; āpke atirikt jo kuchh gupt pargat hai, nāshmān, asatya ovr anitya hai; ek āpahī satya ovr avināshī ho.*

O Satya Purush! It is through your power that all unconscious and conscious beings manifest. You are the life of all. Except you, all that are seen or unseen are perishable, untrue and impermanent. Only you are true and imperishable.

हे सत्य सुकृत! आपके अतिरिक्त जितनी कीर्ति है सब क्षणिक और मायिक है । सब कीर्ति आपके अतिरिक्त कालने रचे है, और काल स्वयम नाश होने वाला है, इस कारण आपकीही कीर्ति सत्य और अनित्य है ।

*he satya sukrit! āpke atirikt jitnī kirtī hai sab kshanik ovr māyik hai; sab kirtī apke atirikt kālne rache hain ovr kāl swayam nāsh hone wālā hai, is kāran āpkihī kīrti satya ovr anitya hai.*

O Satya Sukrit! Other than you, whatever fame there is, is momentary and illusory. Besides you, all fame is the Maya of *Kal*, and *Kal* is perishable. For this reason, only your glory is true and eternal.

हे आदि अदली! आपका ही नियम सत्य और सुखदायक है, आपका ही नियम सर्वसे पूर्व प्रकाशित होता है । सीके सहारे सत्य आनन्दकी प्राप्ति होती है ।

*he ādi adlī! āpkā hī niyam satya ovr sukhdāyak hai; āpkā hī niyam sarv purv prakāshit hotā hai; usīke sahāre satya ānandkī prapti hotī hai.*

O Most just Lord! Your law is true and gives happiness, and it existed before everything. By it we gain true bliss.

हे अजर! आप को जरा नहीं है अर्थात आप जन्म, मरण और सके मध्यकी बाल किशोर, युवा, प्रौढ और वृद्धावस्थासे परे सदा एक समान ही रहनेवाले है ।

*he ajar! āp ko jarā nahīn hain arthāt āp janm maran ovr uske madhyakī bāl, kishor, yuvā, proudh ovr vriddh avasthāse pare sadā ek samān hī rahanevāle hain.*

O Eternal Master! You are not subject to birth, death, childhood, youth, adulthood and old age. You remain changeless.

हे अमर! आप कालके जालसे छुड़ाकर अपने हंसोको अमर करते हो । स्वयम काल भी आपसे भय करता है ।

*he amar! āp kālke jālse chhudākar apne hansoko amar karte ho; swayam kāl bhī āpse bhai kartā hai.*

O Eternal Master! You release your devotees from the trap of death and make them immortal. Death is even afraid of you.

हे अचिन्त! आप शुद्ध आनन्द स्वरूप हो, चिन्ताका आपसे कोई संबन्ध नहीं, तथापि हम जैसे दीनोंकी सहायता की चिन्ता आप सदाही करते हो ।

*he achint! āp shuddh ānand svarūp ho; chintākā āpse koe sambandh nahīn, tathāpī ham jaise dīnokī sahaitā kī chintā āp sadāhī karte ho.*

O Unimaginable Lord! Your nature is pure bliss. You have no worries, and you care for all humble devotees like us.

हे पुरुष! आप यद्यपि सर्वत्र एक समान स्थित हो, तथापि सच्चे सन्त, सच्चे भक्त, सच्चे हंस और सच्चे पारखियोंके हृदयमें आपका विशेष प्रकाश प्रगट होता है ।

*he purush! āp yadyapi sarvatra ek samān sthit ho tathāpi saccche sant, sachche bhakt, sachche hans ovr sachche pārkhīyon ke hridai men āpkā vishesh prakāsh pragat hotā hai.*

O Lord! Even though you exist at the same time everywhere, still you manifest in the heart of the true saint, the true devotee, the true soul and true knowledgeable people.

हे मुनिन्द्र! सत्य सुकृत स्वरूपसे आप सदाचारका उपदेश देकर मुनिन्द्र स्वरूपसे सत्यासत्य सारासारके मननका मार्ग बताते हो । अनेक प्रकारके मनन करने पर भी जब यह जीव कालके जालसे नहीं निकल सकता, तब आप करुणय स्वरूपसे पारखका मार्ग बतलाने को टकसारकी प्रवृत्ति कराते हो, और जब टकसारद्वारा अन्तःकरण शुद्ध हो जाता है, तब आप साक्षात् सत्य कबीरके स्वरूपसे प्रत्यक्ष पारख बतलाकर कालजालसे छुड़ा देते हो ।

*he munīndra! satya sukrit svarāpse āp sadāchār kā updes̄h dekar munīndra svarūp se satyās̄atya s̄arasārke manankā mārg batāte ho. anek prakār ke manan karne par bhī jab yahh jīv kālke jāl se nahīn nikal saktā, tab āp karunāmai svarūp se pārakh kā mārg batlāne ko taksār kī pravriti karāte ho ovr jab taksār dwārā antākaran shudh ho jātā hai tab āp sākshāt satya kabīr ke svarūp se pratyaksh pārakh batlākar kāljal se chhudā dete ho.*

O Munindra! With true nobility as Munindra, you have instructed us about truth from untruth, real from unreal, and the path of contemplation. Even after various types of contemplation, if the soul does not escape the trap of death then, O Merciful Lord, you reveal the path of knowledge, and make us perform righteous actions to make the mind pure. You then manifest as Kabir and impart true spiritual knowledge and release us from the trap death.

हे बन्दीछोर! आप बरंबार कहते हो पुकार पुकारकर बतलाते हो कि तुम्हारी शरण बिना हमारा ठिकाना कहीं भी नहीं है, जिस समय आपका शरण प्राप्त होता है उसी समय कालसे तिनका टूट जाता है ऐसी सर्व सुखदाई शरणको भी पाकर हे अधमधारण! हम ऐसे अधम हैं कि आपका शरण नहीं पकड़ते, बरन केवल मुखसे बाते बनाकर दम्भसे अपनेको आपका दास कहते कहलाते हैं, परन्तु दासपनके नियम तक नहीं जानते ।

*he bandichhor! āp bārambār kahate ho pukār pukārkar batlāte ho ki tumharī sharan binā hamārā thikānā kahīn bhī nahīn hain; jis samai āp kā sharan prāpt hotā hai usī samai kāl se tinkā tūt jātā hai, aisī sarv sukhdaī sharan ko bhī pākar he adhamudhāran! ham aise adham hain ki āp kā sharan nahīn pakadte, baran kewal mukh se bāten banākar dambh se apne ko āp kā dās kahāte kahalāte hain, parantu dāspan ke niyam tak nahīn jānte.*

O Redeemer! You have again and again said that without your refuge we do not have a resting place. As soon as we obtain your shelter, our connection with death is broken. Even when we obtain your blissful shelter, O Saviour of the sinful, we are such sinners that we do not take your refuge, but egotistically talk of being your devotee, and do not even know the principle of being a devotee.

हे दीनानाथ! आपही सबके सहायक हो, हम दीन और अनाथ हैं जिनको नाथ करके पकड़ते हैं वे सभी स्वयं आपके शरणकी अभिलाषा रखते हैं, इस कारण हे प्रभू! आपही सत्यनाथ हो, आपको छोड़ कहाँ जाऊँ ।

*he dīnānāth! āpahī sab ke sahāyak ho, ham dīn ovr anāth hain, jin ko nāth kar ke pakadte hain ve sabhi swayam āp ke sharan kī abhilāshā rakhte hain; is kāran he prabhū! āpahī satyanāth ho, āp ko chhod kahān jāun.*

O Master of the humble! You are the help for all. We are humble orphans. Those, who we think are masters, also depend on you. Thus, O Lord, you are the true master. Leaving you, where else can I go?

हे ज्ञानमय चैतन्य पुरुष! आपकेही अस्तित्वसे सर्व जड़ चैतन्य भासमान हो रहा है, सबही कुंजी आपहीके हाथ में है । काल भी आपके डरसे डरता है । सर्व ब्रह्मांड आपकी ही आज्ञा पालन करते हैं । जब आप कालके प्रभु हो तब हमारा आपके अतिरिक्त दूसरा क्या सहारा है ।

*he gyānmai chaitanya purush! āpkehi astitva se jad chaitanya bhāsmān ho rahā hai; sabahī kunjī āpahī ke hāth men hai. kāl bhī āp ke dar se dartā hai. sarv brahmāṇḍ āp kī hī āgyā pālan karte hain. jab āp kāl ke prabhu ho tab hamārā āp ke atirikt dusrā kyā sahārā hai.*

O Supreme Lord! It is because of your existence that all non-living and living beings are illuminated. You hold the key to all of existence. Even death is afraid of you. The whole universe obeys your command. When you are the master over death, then without you who else can be of help to us?

हे निर्भय! जबतक आपका सत्य पारख मेरे हृदयमें वास नहीं करता तबतक हम काल के करतूतोंको जान नहीं सकता । तबतक से जानके हम ससे अलग नहीं होते, तबतक आपकी आज्ञाओंका विरोध करते हैं, तभी तक हमको सर्व प्रकार का भय प्राप्त होता है । परन्तु आप दया करोगे तभी सर्व भयसे छुड़ाकर निर्भय कर दोगे ।

*he nirbhay! jabtak āp kā satya pārah mere hridaye men vās nahīn kartā, tabtak ham kāl ke kartūton ko jān nahīn saktā. tabtak use jān ke ham use alag nahīn hote, tabtak āp kī āgyāon kā virodh karte hain, tabhī tak ham ko sarv prakār kā bhay prāpt hotā hai; parantu āp dayā karoge tabhī sarv bhaise chhudākar nirbhay kar doge.*

O Fearless Lord! Until we have true realization of you, we will not know the tricks of *Kal*. Until we do not separate ourselves from *Kal*, we oppose your command and suffer



all kinds of fear. But if you shower your grace, then you will remove all fear and make us fearless.

हे आनन्द सिन्धु! जबतक हमारी ज्ञानशक्ति में आपके पारखका प्रकाश नहीं होता तबतक हम आपके सत्य स्वरूप को किस प्रकार जानसकें। जब आप दया करोगे अपने सारासार विचारिणी ज्ञान शक्तिको प्रेरणाकर मुझे अपने शरणमें लगे, तभी आपकी आज्ञानुसार कालके जालको परखकर आप की शरणसे निराश नहीं होंगे।

*he ānandsindhu! jabtak hamārī gyānshakti men āpke pāraṅkha kā prakāśh nahīn hotā tabtak ham āpke satya svarūp ko kis prakār jān saken? jab āp dayā karoge apne sārāsār vichārīnī gyān shakti ko prernākar mujhe apne sharan men loge, tabhī āpkī āgyānusār kāl ke jāl ko parakh kar āp kī sharanse nirāśh nahīn hongē.*

O Ocean of Bliss! Until we have gained knowledge to see your light, till then how can we perceive your true nature? When you shower your grace on us, it awakens our spiritual discriminative power, and takes us into your refuge. It is through your instruction that we will know the trap of *Kal*. We will then be certain of your refuge.

हे सत्यसिन्धु! ऐसी कृपा करो जिससे कि सर्व असत्यसे छूट कर आपको ही प्राप्त हो जाऊँ.

*he satyasindhu! aisī kripā karo jisse ki sarv asatya se chhūt kar āpko hī prāpt ho jāūn.*  
O Ocean of Reality! Shower such grace on us that we will be free from all untruth and realize you.

हे प्रेममयी! अपने कृपाकटाक्ष द्वारा ऐसी दया करो कि आपके सत्य प्रेममें मग्न हो जाँ।

*he premmayī! āpne kripā katāksh dwārā aisī dayā karo ki āpke satya prem men magn ho jāūn.*

O Ocean of Love! Through your merciful glance, shower such mercy on us that we will be absorbed in your true love.

हे अमृतमयी! ऐसी दया करो जिससे आपकी अमृतरूपी आज्ञाओं पर चलनेकी हमें शक्ति हो।

*he amritmayī! aisī dayā karo jisse āpkī amrit rūpī āgyāon par chalne kī hamen shakti ho.*  
O Ocean of Nectar! Shower your grace so that we will have the power to follow your nectar-like instructions.

हे शान्तिनिकेत! आपकी कृपासे अतिरिक्त हम स सौभाग्यताको कैसे प्राप्त हो सकेंगे? जो आपके सच्चे दासको प्राप्त होता है। हम कैसे भी हैं परंतु अब तो आपके कहलाते हैं, यदि हमको सत्य शान्ति प्रदान न करोगे तो आपकीही बिरद लज्जायमान होगी।

*he shāntiniket! āpkī kripā se atirikt ham us soubhāgyatā ko kaise prāpt ho sakenge? jo āp ke sacche dās ko prāpt hotā hai. ham kaise bhī hain parantu ab toh āpke kahalāte hain, yadi ham ko satya shānti pradān na karoge toh āpkīhī birad lajjāimān hogi.*

O Ocean of Peace! Without your grace how can we be fortunate to obtain the grace which your true devotees get? No matter how we are, we are still yours. If you do not give us true peace, then your own dignity will be tarnished.

हे पुन्यमयी! हे सच्चे भ्राता! हमको ऐसी सुमति दो जिससे परस्परके विद्वेषको त्यागकर आपकी सेवा में लग जावे ।

*he punyamayī! he sachche bhrātā! ham ko aisī sumati do jisse paraspar ke vidvesh ko tyāgkar āpkī sevā men lag jāven.*

O Ocean of Virtues! O True Protector! Give us such good understanding so that we give up mutual hatreds and be absorbed in your devotion.

हे हंसनायक! आपने से हंसोंकी संगति मुझे प्रदान करो जिससे आपके अतिरिक्त दूसरेकी वासना हृदयसे ठ जावे ।

*he hansnāyak! āpne aise hanson kī sangati mujhe pradān karo jisse āpke atirikt dūsre kī vāsanā hridaise uth jāve.*

O Master of Souls! Give us the gift of the company of such of your souls that other desires of our heart, other than your devotion, will disappear.

हे सत्य! असत्यसे बचाकर सर्वदा सत्यकी ओर ले जावो.

*he satya! asatya se bachākar sarvadā satya kī ohr le jāvo.*

O Ocean of Truth! Save us from the unreal and lead us to the Ultimate Reality.

अविश्वासके जालसे निकालकर विश्वास और श्रद्धाको प्राप्त करा दो । अप्रेमसे बचाकर प्रेममयी देश में पहुंचादो । अपवित्रतासे निकालकर पवित्रताको दिखादो ।

स्वेच्छाचारीपनासे निकालकर अत्याचारसे छुड़ाकर तुम्हारी इच्छा और आज्ञा के अधीन करके सदाचारी बनादो ।

*avishvās ke jāl se nikālkar visvās ovr shraddā ko prāpt karā do. aprem se bachākar premmayī desh men pahunchādo. apavitratā se nikālkar pavitratā ko dikhā do. svechhāchārīpanā se nikālkar atyāchār se chhudākar tumhāri ichchā ovr āgyā ke adhīn karke sadāchāri banādo.*

Take us from the trap of unfaithfulness and grant us true faith and belief. Save us from hatred and take us to the abode of love. Remove us from impurity and grant us purity. Remove us from the trap of selfishness and harmfulness and take us into your shelter according to your will and command, and make us righteous devotees.

हे कल्याणमयी! अकल्याणके मार्गसे हटाकर कल्याणकी राह दिखा दो ।

*he kalyānmayī! akalyān ke mārḡ se hatākar kalyān kī rāhh dikhā do.*

O Auspicious Lord! Remove us from the abode of unhappiness and take us to the abode of happiness.

हे सत्यगुरु अन्धकारमय देशसे ठाकर प्रकाशमय देशमें डाल दो ।

*he satyaguru! andhkārmāi deshse uthākar prakāshmai deshmen dāl do.*

O True Master! Take us away from darkness to the abode of Enlightenment.

हे सत्याचार्य! आपके सत्य धर्म सत्यपंथ और आपके स्थापित आचार्यमें सी श्रद्धा दो जिससे अवनतिके भवनसे निकालकर सत्योन्नतिकी सड़कपर चढ़ जाऊँ ।

*he satyācharya! āpke satya dharm satya panth ovr āpke sthāpit āchārya men aisī shraddhā do jisse avnati ke bhavanse nikālkar satyonnnati kī sadak par chadh jāun.*

O Eternal Master! Give us faith in your true dharma, true path, and established righteous duties, so that we may walk on the path of righteousness.

हमलोगोंको ऐसा त्साह और सी त्कंठा दो जिससे आपकी अज्ञाओंको पूर्ण करने आपके स्थापित सत्यधर्मको फैलाने आपके सत्यराजकी महिमा प्रगट कर अपनी तथा और दुखियोंकी आत्माको कालजालसे बचानेमें समर्थ होवें । शान्तिः शान्तिः शान्तिः

*ham logon ko aisā utsāhh ovr aisī utkanthā do jisse āpkī āgyāon ko purn karne āp ke sthāpit satya dharm ko phailāne āpke satyarājkī mahimā pragat kar apnī tathā ovr dukhiyon kī ātmā ko kāljāl se bachānemen samarth hoven. shānti, shānti, shānti*  
Make us enthusiastic and strong in will so that we may follow all your instructions fully. By upholding the glory of your true dharma, and revealing it to others, we would save ourselves and other souls that are suffering in the trap of *Kal*.

शान्ति, शान्ति, शान्ति -Peace, Peace, Peace.

सत्य कबीरो जयति

satya kabīro jaiti

Glory to Satya Kabir

**श्री कबीर चालिसा**  
**shri kabīr chālisā – forty verses on Satguru Kabir**

**मंगलाचरन**

*Mangalācharan – in the Glory of Satguru Kabir*

सदगुरु पद बंदन करु, बंदौ गुरु धर्मदास  
 उग्र अचार्या को बंद, सत्य दया बिस्वास  
 गुरु के चरण बंदन किये, मंगल सब विधि काज  
 गुरु चालीसा वर्णहु, राखो सदगुरु लाज

*sadguru pad bandan karu, bandow guru dharam dāss  
 ugra achāryā ko bandau, satya dayā biswās  
 guru ke charan bandan kiye, mangal sab vidhi kāj  
 guru chālisā varnahu, rākho sadguru lāj*

I bow down at the feet of Satguru Kabir, and to Guru Dharam Dass. I bow down to the teacher Ugra who was the embodiment of truth, mercy and faith. By bowing down to the guru's feet all of one's activities become beneficial. I am going to explain the Chalisa of Guru Kabir. May God protect my honour.

**सदगुरु भ्यो नमः**

*sadguru bhyo namah*  
 Salutations to Satguru

**श्री कबीर धर्मदासाय नमः**

*shri kabīr dharamdāss namah*  
 Salutations to Guru Kabir and Guru Dharam Dass

**अथ श्रीकबीर चालीसा**

*ath shrī kabīr chālisā*  
 Now begins the Chālisā

**दोहा dohā**

प्रेम सहित जो पढ़ेगा, निस दिन प्रेम लगाय  
 सत्य कबीर की कृपा से, सहज मुक्ति हो जाय

*prem sahit jo padhegā, nis din prem lagāi  
satya kabīr kī kripā se, sahaj mukti ho jāi*

Whoever recites the Chalisa night and day with love and attention, will easily obtain liberation by the grace of Satguru Kabir.

**सत कबीर का नाम, जग में जो विख्यात है  
जानत सकल जहान, भक्त गुरु कबीर को**

*sat kabīr kā nām, jag men jo vikhyāt hai  
jānat sakal jahān, bhakt guru kabīr ko*

The name of Satguru Kabir is renowned in the world. All the devoted people of the world know of the great teacher Kabir.

1. ॐ नमो आदि ब्रह्माय शब्दे स्वरूपम, नमो जीव यावदमयम विश्वरूपं  
गहु शरण प्रानी जो सुख सिंधु चहु रे, कबीर कबीर कबीर कहुरे

*om namo ādi brahmāi shabde swarūpam, namo jīv yāvadmayam vishvarūpam  
gahu sharan prānī jo sukh sindhu chahu re, kabīr kabīr kabīr kahure*

Om! Salutations to the Eternal Brahm who is in the form of the Word. All the visible forms of life in this world are his form. Whoever wishes the ocean of happiness should go to his refuge and recite Kabir Kabir Kabir.

2. का रूप करताय निरवाय देखो, वा रूप विस्तार नहिं आन पेखो  
रा रूप रमताहि सबमाहि रहुरे, कबीर कबीर कबीर कहुरे

*ka rūp kartāi nirvāi dekho, va rūp vistār nahin ān pekho  
ra rūp ramtāhi sabmāhi rahure, kabīr kabīr kabīr kahure*

Ka of Kabir indicates that he is the creator and sustainer. Ba of Kabir indicates his expansion in the universe. This expansion cannot be seen anywhere except in God. Ra of Kabir indicates that his form pervades in all beings. Understand it and recite Kabir Kabir Kabir.

3. क कृष्ण रूपं स्वरूपं अरूपं, व विष्णु धारी सबे देव भूपं  
र रुद्र रमताहि दमताहि गहुरे, कबीर कबीर कबीर कहुरे

*ka krishna rūpam svarūpam arūpam, va vishnu dhārī sabe dev bhūpam  
ra rudra ramtāhi damtāhi gahure, kabīr kabīr kabīr kahure*

Ka of Kabir represents the form of Krishna in him and in all visible and invisible forms. Ba of Kabir represents the form of Vishnu who is the king of all the gods. Ra of Kabir represents the form of Rudra who pervades all beings, and destroys old diseased systems (the destroyer). Understand it and recite it Kabir Kabir Kabir.

4. क कुल कुला जो नहीं आन कोइ, ब बेल बेला अकेला ना दोइ  
र रार मेतो समेटो ना बहुरे, कबीर कबीर कबीर कहुरे

*ka kul kulā jo nahīn ān koi, ba bel belā akelā nā doi*  
*ra rār meto sameto nā bahure, kabīr kabīr kabīr kahure*

Ka of Kabir represents the of oneness, and no one else talked like this. Ba of Kabir represents that he was alone with out a second, and he was above the influence of time. Ra of Kabir represents the abolishment of quarrel and non-collecting of too much of anything. Understand it and recite Kabir Kabir Kabir.

5. क काही कैवल्य कर्ताहि आपे, ब बीज बिसतार हरे त्रयतापे  
र रोमाहि नर ताहि गहुरे, कबीर कबीर कबीर कहुरे

*ka kāhī kaivalya kartāhi āpe, ba bīj bistār hare traitāpe*  
*ra romāhi nar tāhi gahure, kabīr kabīr kabīr kahure*

Ka of Kabir represents that he was himself the creator of Salvation. Ba of Kabir is the seat that expanded in the universe, and he is the remover of the three agonies (Daivic- caused by natural elements; Bhautic- caused by other living beings; Adhyatimic- caused from within the body). Ra of Kabir is the guide who pervades all beings. Understand it and recite Kabir Kabir Kabir

6. क काल मर्दन सो हर्दम जपोरे, ब बीज सेठ रान तप ना तपोरे  
र राह निर्वाह गुरु बाह गहुरे, कबीर कबीर कबीर कहुरे

*ka kāl mardan so hardam japore, ba bīj seth rān tap nā tapore*  
*ra rāhh nirvāhh guru bāhh gahure, kabīr kabīr kabīr kahure*

Ka of Kabir represents his power to crush time (give salvation). Therefore always recite it. Ba of Kabir represents the seat of austerity. O rich people! O king! Practice austerity. Ra of Kabir represents his gift of sustenance. Hold on to the arm of guru and recite Kabir Kabir Kabir

7. क काहि डरपे जो अरपे शिरुको, ब बोल बोले सो गहुरे गुरुको  
र राह यही सो देही न दहुरे, कबीर कबीर कबीर कहुरे

*ka kāhi darpe jo arpe shiruko, ba bol bole so gahure guruko*  
*ra rāhh yahi so dehī nā dahure, kabīr kabīr kabīr kahure*

Ka of Kabir represents fearlessness of those who have surrendered to him. Ba of Kabir represents that guru speaks and instructs. Accept his instruction. Ra of Kabir represents that this path is the way for Salvation. Don't give it up. Understand it and recite Kabir Kabir Kabir

8. क कोउ तेरी सो महिमा पढ़े है, ब वाकै रूपे सरूपे गढ़े है  
र सर्व रमताहि सब मांहि रहुरे, कबीर कबीर कबीर कहुरे

*ka kou teri so mahimā padhe hain, ba vākai rupe sarūpe gadhe hai  
ra sarv ramtāhi sab māhin rahure, kabīr kabīr kabīr kahure*

Ka of Kabir represents one of realization (realized soul) who recites your glory.  
Ba of Kabir represents those who realize him and are standing in his grace. Ra of  
Kabir represents that he pervades all and dwells in all. Understand it and recite  
Kabir Kabir Kabir.

9. जिहि पाइ इच्छाय सतलोक कीन्हा, उपजाय कंजाय तहँ बास लीन्हा  
बहु भांति सुख धाम तहँ रास रहुरे, कबीर कबीर कबीर कहुरे

*jihī pāi ichchāi satlok kīnhā, upjāi kanjāi tahan bās līnhā  
bahu bhānti sukh dhām tahān rās rahure, kabīr kabīr kabīr kahure*

After realizing Guru Kabir, a soul starts to long for Sat Lok (Eternal Abode) and  
there resides where Lotus flowers bloom all around (Lotus represents the pure  
soul because it grows in the muddy water but remains pure). In many ways, that it  
is a place of bliss. Reside there in comfort and recite Kabir Kabir Kabir.

10. तहां एक अंडाय तैजस भयउ, करि लोक न्यारा सो त्रयलोक दयउ  
तिहिं आय जग जीव यम दाह गहुरे, कबीर कबीर कबीर कहुरे

*tahān ek andāi taijas bahyau, kari lok nyārā so trailok dayau  
tihin āy jag jīv yam dāhh gahure, kabīr kabīr kabīr kahure*

There, from one egg (Brahmand/ Universe) all creation took place. He created the  
different worlds which are called the three Lokas. Coming into the world this soul  
gets scorched by Yama, the god of death. To get rid of this trouble, recite Kabir  
Kabir Kabir

11. जवि त्रास यम फांस करुणा उचारे, हे पुरुष हे पुरुष वाणी पुकारे  
सुनि श्रवण झनकार रर कार बहुरे, कबीर कबीर कबीर कहुरे

*jīv trās yam phāns karunā uchāre, he purush he purush vānī pukāre  
suni shravan jhankār rur kār bahure, kabīr kabīr kabīr kahure*

The soul is the victim of fear and the trap of Yama, and cries for mercy. “O  
Purush, O Purush” (God) his voice call. Ra indicates the sound of Anahad Nad  
(the sound energy of God heard in deep meditation) that he hears, and he recites  
Kabir Kabir Kabir

12. नर रूप धरि भूप गरु रूप धाये, जिमि दाढ़ बाघे से सुरभी छुड़ाये  
निज भक्त यम जीव गजग्राह गहुरे, कबीर कबीर कबीर कहुरे

*nar rūp dhari bhūp guru rūp dhāye, jimi dādh bāghe se surbhī chhudāye*  
*nij bhakt yam jīv gajgrāhh gahure, kabīr kabīr kabīr kahure*

Assuming the form of man, he was the king of gurus and came swiftly to earth. He liberated people from evils just as a king rescues a cow from the jaws of a ferocious animal. He saved his devotees from Yama just as Lord Vishnu saved the elephant from the jaws of the crocodile (story in Hindu mythology). Recite Kabir Kabir Kabir

13. सत्य शब्दे विदारी बिथा है, युगन युगन जीव की वरनी कथा है  
कलियुग जीव काज दुख आय सहुरे, कबीर कबीर कबीर कहुरे

*satya shabde vidāri bithā hai, yugan yugan jīv kī varnī kathā hai*  
*kaliyug jīv kāj dukh āy sahure, kabīr kabīr kabīr kahure*

The true Word (Sat Nam) can destroy the troubles of the world. This philosophy has been explained in yuga after yuga (four yugas-Sat Yuga, Treta Yuga, Dwapar Yuga, Kali Yuga -great periods of time). You (Kabir) have come in this Kali Yuga and endured suffering for the sake of the people. Recite Kabir Kabir Kabir

14. है ब्रह्म आपे सो लीला करी है, नौ तत्त्व पांचो न देही धारी है  
सुख दुःख न्यारे है कहवे में अहुरे, कबीर कबीर कबीर कहुरे

*hai brahm āpe so līlā karī hai, now tattva pāncho na dehī dhārī hai*  
*sukh dukh nyāre hain kahave men ahure, kabīr kabīr kabīr kahure*

O Lord, you yourself have performed this wonderful miracle of assuming a body. You assumed the body that was above the five elements and their nine doors of the ordinary body. It is said that you were above pleasure and suffering. (The five elements are earth, water, fire, air and ether. The nine doors are two eyes, two nostrils, two ears, mouth, anus and genital organ)

15. शाह सिकनदर सु अन्दर में लेखा, कैसा फकीर है चाहिये सो देखा  
कर बांध पग बांध बोरे सु दहुरे, कबीर कबीर कबीर कहुरे

*shāhh sikandar su andar men lekhā, kaisā fakīr hai chahiye so dekhā*  
*kar bāndh pag bāndh bore su dahure, kabīr kabīr kabīr kahure*

The Emperor Sikandar Lodi thought: "I wonder what type of fakir Kabir is?" He tied Kabir's hands and feet and put him in a bag, and threw him in the river. Recite Kabir Kabir Kabir (Sikandar Lodi was Emperor of Delhi. Both Brahmins and Muslims complained to him about Kabir. Fakir is a wandering holy man)



16. टूटे है जंजीर बैठे है तीरा, बोला सो शाह यह सांचा फकीरा  
फिर बोल बोले कि गज मस्तक अहुरे, कबीर कबीर कबीर कहुरे

*tūte hai janjīr baithe hai tīrā, bolā so shāhh yahh sānchā fakīrā  
phir bol bole ki gaj mastak ahure, kabīr kabīr kabīr kahure*

The people sitting on the bank saw that his chains were broken, and the emperor said that he was the true fakir. The emperor then said to put him in front of the wild elephant. Recite Kabir Kabir Kabir

17. मातङ्ग माते न जाते ढिगे है, लखि रूप सिंघे सो चिक्कर भगे है  
दे शाह अजमत स्वामी सुबहुरे, कबीर कबीर कबीर कहुरे

*mātang māte na jāte dhige hain, lakhi rūp singhe so chikkar bhage hai  
de shāhh ajmat swāmi subahūre, kabīr kabīr kabīr kahure*

As soon as the wild elephant went near Kabir, and saw his form, he ran back trumpeting as if he saw the form of a lion before him. The emperor then said that he was a great master. Recite Kabir Kabir Kabir

18. देखयो सब काम करता बिजूका, भर तोप गोला सो रोपा बिजूका  
जिमी देह गज तूल गोली न लहुरे, कबीर कबीर कबीर कहुरे

*dekhyo sab kām kartā bijukā, bhar top golā so ropā bijūkā  
jimī deha gaj tūl golā na lahure, kabīr kabīr kabīr kahure*

Seeing all of this, the emperor told the cannon bearer to load the cannon with cannon balls. Such a cannon can kill an elephant as if it were of cotton. The cannonball could not reach him. Recite Kabir Kabir Kabir

19. हे दीन बन्धू दया देख अन्दर, गति जौन जैसी सो नाचत बन्दर  
तिमि आप शाह सिकन्दर जो चाहुरे, कबीर कबीर कबीर कहुरे

*he dīn bandhu dayā dekh andar, gati jown jaisī so nāchat bandar  
timi āp shāhh sikandar jo chahure, kabīr kabīr kabīr kahure*

O friend of the humble! We feel your mercy in our hearts. All in this world dance as you wish, just as the monkey dances according to its master's wishes. In the same way, Shahh Sikandar acted as you wanted. Recite Kabir Kabir Kabir

20. फिर शाह बोला यह गोला न डरपे, दे तेगे अनेक चलायाहै डरपै  
जल धार जिमि सार मझि आय बहुरे, कबीर कबीर कबीर कहुरे

*phir shāhh bolā yahh golā na darpe, de tege anek chalāyā hai darpe  
jal dhār jimi sār majhi āy bahure, kabīr kabīr kabīr kahure*

Then the Shah said that this fakir is not afraid of this cannon. Many brave men who were bearers of swords were afraid of the cannon, but he was not afraid. He

also came out of the midst of the water where he was thrown. Recite Kabir Kabir Kabir

21. कहाँ कहै और केती कहानी, तजि स्वामी ऐसो भुलानोरे प्रानी  
निष्काम निष्क्रोध निर्लोभ बहुरे, कबीर कबीर कबीर बहुरे

*kahān kahain ovr ketī kahānī, taji swāmi aiso bhulānore prānī  
nishkāam nishkrodh nirlobh bahure, kabīr kabīr kabīr kahure*

For how long can I relate the many stories of Kabir Saheb. Leaving such a master, man has lost his way. O man! Follow him, and be without lust anger and greed.

Recite Kabir Kabir Kabir

22. हारा है शाह सो दै नेग पीरा, नाहीं फकीर है यह आप पीरा  
जाना सो नरनाह शरणा गहुरे, कबीर कबीर कबीर कहुरे

*hāra hai shāhh so dai neg pīrā, nahi fakīr hai yāhh āp pīrā  
jānā so narnāhh sharanā gahure, kabīr kabīr kabīr kahure*

The Shah was defeated so he gave Kabir presents, realizing that he was a Pir (great guru). He said that this was no ordinary fakir, but that he was a Pir in his own right. The emperor realized that he should accept his refuge. Recite Kabir Kabir Kabir

23. खूने अनेके जो शाह ने कीन्हा, जाना जो अपने सो चितमें न दीन्हा  
जिमि तातसुत करे अवगुन न गहुरे, कबीर कबीर कबीर कहुरे

*khūne aneke jo shāhh ne kīnhā, jānā jo apne so chitmen na dīnhā  
jimi tāt sut kare avgun na gahure, kabīr kabīr kabīr kahure*

Even though he knew that the emperor had committed many murders, he did not hold that against him, just as the father does not hold it against his son when the latter does wrong things. Recite Kabir Kabir Kabir

24. डारे सो शिर पेच ऐचे जो मूँछे, कालेते कालेते बाते जो पूछे  
हे स्वामी सब कहे सब मांहि बहुरे, कबीर कबीर कबीर कहुरे

*dāre so sir pech aiche jo mūnchhe, kalate kalate bāte jo pūchhe  
he swāmi sab kahe sab mānhi bahure, kabīr kabīr kabīr kahure*

The great people who had crown like decorations on their turbans, and twisted their mustache with great pride, used to come to you to ask questions to expel their doubts. O master! All accept that you pervade all beings. Recite Kabir Kabir Kabir

25. फिर एक और सुनोरे गुनोरे, तजि स्वामी ऐसो न शीश धुनोरे  
कहि है पूरी आप काशी में रहुरे, कबीर कबीर कबीर कहुरे

*phir ek owr sunore gunore, taji swāmī aiso na shīsh dhunore*  
*kahi hai pūrī āp kāshī men rahure, kabīr kabīr kabīr kahure*

Again I say one more thing; listen to it carefully and digest it. You should not give up such a master if you do not wish to repent. It is said that you (Kabir) lived in the city of Kashi (Varanasi). Recite Kabir Kabir Kabir

26. गोपाल पन्डा सो अटका पसायो, फुटयो है फतकासु चटका बुझायो  
काहू न ताको सो यह भेद लहुरे, कबीर कबीर कबीर कहुरे

*gopāl pandā so atkā pasāyo, phutyō hai phatkāsu chatkā bujhayo*  
*kahu na tāko so yahh bhed lahure, kabīr kabīr kabīr kahure*

Once, Gopal Panda was straining a pot of cooked rice in Jagannath Puri. The pot broke and the rice burned his feet. Kabir Saheb, being in Varanasi, poured cold water on his own feet and relieved Gopal Panda's pain. No one could understand the secret of this happening. Recite Kabir Kabir Kabir

27. बोधे दोई दीन तहां सो कीन्ह ऐसा, समझाय दसायि जिहि जौन जैसा  
तजि देह दो ओर हथियार गहुरे, कबीर कबीर कबीर कहुरे

*bodhe dōī dīn tahān so kīnh aisā, samjhāi darsāi jihi jown jaisā*  
*taji dehh do or hathiyār gahure, kabīr kabīr kabīr kahure*

You were the only one who taught everyone of both religions (Hinduism and Islam). You explained to them very graphically what the teachings were according to their scriptures. Give up arms on both sides, and accept Kabir. Recite Kabir Kabir Kabir

28. दो और क्रोधा सो योधा बढे है, अपने जो अपने सो प्रणपर अदे है  
तख तास नियरान यह वान गहुरे, कबीर कबीर कबीर कहुरे

*do owr krodhā so yodhā badhe hain, apne jo apne so pranpar ade hain*  
*takh tās niryān yahh bān gahure, kabīr kabīr kabīr kahure*

On both sides (Hindus and Muslims) the fighters in great anger were ready and advancing to fight. They were firm as a rock in their pledge to fight for their beliefs. Kabir advised them to accept Almighty God who is the master of the universe, and give up fighting. Recite Kabir Kabir Kabir

29. देखो घारी वहां है वह नाही, केहि काज न लडते सो मरते वृथाही  
तब आय दो दीन देखा न आहुरे, कबीर कबीर कबीर कहुरे

*dekho ughārī wahān hai wahh nāhī, kehi kāj na ladte so marte vrithāhī  
tab āy do dīn dekho na ahure, kabīr kabīr kabīr kahure*

Open the shroud and look inside. He (Kabir) is not there. For what reason are you fighting and dying in vain? Then they decided that both religions should not draw a line to separate themselves from each other. Recite Kabir Kabir Kabir (the Hindus and Muslims were disputing over the body of Kabir-the Hindus wanting to cremate it, and the Muslims to bury it).

30. स्थूल घर फूल अधु न भारी, हे ब्रह्म हे पीर रटना पुकारी  
सुनी दीन बानी तेहि दर्श बहुरे, कबीर कबीर कबीर कहुरे

*sthūl ghar phūl adhu na bhārī, he brahm he pīr ratnā pukārī  
sunī dīn bānī tehi darsh bahure kabīr kabīr kabīr kahure*

The gross home of his soul (the body of Kabir) was changed into a large heap flowers. The Hindus and Muslims began to chant: "You are Brahm, you are Pir". The people of both religions listened to the words of Kabir and obtained vision of him. Recite Kabir Kabir Kabir (Brahm is eternal, omnipotent, formless God. Pir is a saint in Islam)

31. पुनि क औरो सुनोरे सुनाउँ, लखि स्वामी ऐसो सो दिन रैन गाँउ  
तत्त्व जीव प्राण प्रेसो गहुरे, कबीर कबीर कबीर कहुरे

*puni ek owro sunore sunāu, lakhi swāmī aiso so din rain gāun  
tattva jīv prān aiso gahure, kabīr kabīr kabīr kahure*

Again, I am going to tell you one more thing. Listen carefully! Realizing such a great master, I sing his glories day and night. Accept this reality as you accept your life itself. Recite Kabir Kabir Kabir

32. सूखो हता क लडका पुरानो, हरि पाय जेहि चरण चर्णोदिक जानो  
गडो है सो आय अँगनाय बहुरे, कबीर कबीर कबीर कहुरे

*sūkho hatā ek ladkā purāno, hari pāi jehi charan charnodik jāno  
gado hai so āy angnāi bahure, kabīr kabīr kabīr kahure*

There was a boy who was dehydrated and worn out by illness. He found God in your form and accepted charnamrit (holy water) of your feet. Although he was stunted by his illness, by your grace he was able to play in the courtyard of his home. Recite Kabir Kabir Kabir

33. जुडि आय बहु वेष जग देख लीजे, पानी सो छानी औ गुरु जान कीजे  
साधू सो है सूर प्रणपूर गहुरे, कबीर कबीर कबीर कहुरे

*judi āy bahu vesh jag dekh līje, pānī so chhānī ow guru jān kīje  
sādhū so hai sūr pranpūr gahure kabīr kabīr kabīr kahure*

Look around and you will see many people in the world assemble in the form of gurus. Just as you drink water after straining it, just so accept a guru after examining him. The Sadhus remain brave and obtain a good name by upholding their pledge as true devotees of God. Recite Kabir Kabir Kabir

34. न्यारे सु न्यारे ले चरना पखारे, जेहि भांति जिहि रीति कर प्रीति ढारे  
हरियान नाही सो उरदाह हहुरे, कबीर कबीर कबीर कहुरे

*nyāre su nyāre le charnā pakhāre, jehi bhānti jihi rīti kar prīti dhāre*  
*hariyān nahīn so urdāhh hahure, kabīr kabīr kabīr kahure*

Wash his feet that are quite different from the feet of other gurus (in terms of holiness). Wash them in whatever way you wish, but put your love on them (wash them with great love). If you do not get tired of others and come to him, then your heart will continue to burn with restlessness. Recite Kabir Kabir Kabir

35. तब जानि जन प्रीति प्रणपूर आये, उरदाह लागी सो क्षणमें बुझाये  
लै चरण चर्णोद मन मोद बहुरे, कबीर कबीर कबीर कहुरे

*tab jāni jan prīti pranpūr āye, urdāhh lāgī so kshanmen bujhāyo*  
*lai charan charnod man mod bahure, kabīr kabīr kabīr kahure*

Then, knowing the love of his devotees, and to keep his promise, he came back in the form of the succeeding gurus. The fire that was consuming the minds of the devotees was extinguished in no time at all. The devotees, getting the holy water of his feet, derived immense happiness. Recite Kabir Kabir Kabir

36. धर्यो है कर प्रीति परतीत आई, हरियान निर्जीव सरजीव भाई  
दो भाइ निर्द्वन्द शरण सो गहुरे, कबीर कबीर कबीर कहुरे

*dharyo hai kar prīti partīt āyī, hariyān nirjīv sarjīv bhāi*  
*do bhāi nirdwand sharan so gahure, kabīr kabīr kabīr kahure*

Two brothers (Tattva and Jiva) who were wandering to other gurus felt defeated by not attaining their goal, and were as if dead, but coming to the refuge of Kabir, they were alive again. Both Hindus and Muslims, being free of doubts, sought refuge in Kabir. Recite Kabir Kabir Kabir

37. सो टूट न आयाजी उक्त केरे, जर भक्ति अंकूर सो यमराज पेरे  
सो आप गुरु रूप निज स्वरूप बहुरे, कबीर कबीर कबीर कहुरे

*so tūt na āyāji ukt kere, jar bhakti ankūr so yamraj pere*  
*so āp guru rūp nij swarūp bahure, kabīr kabīr kabīr kahure*

He who comes to the refuge of the above (Kabir) will never be defeated in life. Due to the growth of devotion in his heart, Yama, the god of death, will have no power over him. You should thus feel your own form in the form of the Guru by

doing devotion to him. Recite Kabir Kabir Kabir

38. चरणा दर्ई मृत्यु समरत्थ केरो, करुणा अक्षयकी कोर फिर आप हेरो  
हरिमान सो पान नर ताहि गहुरे, कबीर कबीर कबीर कहुरे

*charanā dai mritu samrath kero, karunā akshai kī kor phir āp hero*  
*harimān so pān nar tāhi gahure, kabīr kabīr kabīr kahure*

Your feet brought death to the greatness and pride of the mighty and proud people (they became humble). Again, look at me with merciful eyes. O man! He is Hari (God). Entrust yourself to him and accept him. Recite Kabir Kabir Kabir

39. नर धाय पदपंकज मन मौज कीजे, यह चैन वह चैन सुख वास लीजे  
दो ओर कर पक्ष सो स्वच्छ गहुरे, कबीर कबीर कबीर कहुरे

*nar dhāi pad pankaj man mowj kīje, yahh chain vahh chain sukh vās līje*  
*do or kar paksh so swachh gahure, kabīr kabīr kabīr kahure*

O man! Run to his Lotus feet (be quick to accept him), and become happy. By accepting him, you will find happiness here and there (in this life and the next), and you will live in bliss. Realizing that you have his favor on both sides, accept purity of life. Recite Kabir Kabir Kabir

40. कहि ताहि सुखलाल सुखलाल वरने, मिटि जात जगजात जन्माद मरने  
यह जान मनमान शरना सु गहुरे, कबीर कबीर कबीर कहुरे

*kahi tāhi sukhāl sukhlāl varne, miti jāt jagjāt janmād marne*  
*yahh jān manmān sharanā su gahure, kabīr kabīr kabīr kahure*

Having said all of the above things, Sukhlall emphasizes that coming to his refuge destroys the wheel of birth and death that is due to worldly attachments. Knowing this, O my mind! Accept it and go to his refuge. Recite Kabir Kabir Kabir

दोहा - doha

चालिस छन्द प्रबंधिये, बांच डर्पे काल  
साधन प्रेम बढ़ावही, जमदूतन को साल  
कबीर चालिसा नित पढ़े, प्रेम सहित शिव प्रसाद  
वह नर मुक्ति पावही, छूटे जग का त्रास

*chālīs chhand prabandhiye, bānch darpe kāl*  
*sādhān prem badhāvhi, jamdūtan ko sāl*  
*kabīr chālīsā nit padhe, prem sahit shiv prasād*  
*vahh nar mukti pāwahī, chhūte jag kā trās*

He who recites these forty verses will be free from the fear of death. Devotion and love will increase in him, and he will be a pain to the messengers of Yama. Shiv Prasad says that whoever reads the Kabir Chalisa every day with love, will obtain liberation, and become free from the fears of this world.

सत्य कबीरो जयति

*satya kabīro jayati*  
Victory to Sat Kabir

क बार बोलो सन्तो सत्यनाम की जै

*ek bār bolo santo satyanām kī jai*  
Let us all proclaim the victory of the Eternal Name

# **SHRI GURU MAHIMA**

## **The Greatness and Grace of the Guru**



**The Guru is the spiritual guide and teacher that removes our spiritual darkness and leads us to the light of God dwelling in our hearts.**

**This text is Satguru Kabir's emphasis on the need for a guru when we wish to follow a spiritual path in humility and surrender**

**By**

**Dr. Jagessar Das**  
**Guru Kabir Association of Canada**  
**[dasj@shaw.ca](mailto:dasj@shaw.ca)**  
**[www.kabir.ca](http://www.kabir.ca)**



## अथ श्रीगुरुमहिमा ATH SHRI GURU MAHIMA

### दोहा - Dohā

बन्दो चरण सरोज गुरु, मुद मंगल आगार ।  
जिहि सेवत नर होत है, भवसागर के पार ।  
गुरु के सुमिरन मात्रसे, नाशत विघन अनन्त ।  
तासे सर्वा आरम्भ में, ध्यावत है सब सन्त ।

*bando charan saroj guru, mud mangal āgār  
jihi sewak nar hot hain, bhowsāgar ke pār  
guru ke sumiran mātra se, nāshat vighan anant  
tāse sarva ārambh men, dhyāvat hain sab sant*

I salute the lotus feet of the guru. He is the abode of happiness and bliss. Serving him man is able to cross the ocean of birth and death. With only remembering the guru, limitless obstacles vanish. Therefore, in beginning anything, all the saints meditate on him.

### चौपाई – Chowpāi

गुरुकी शरना लीजै भाई, जाते जीव नरक नहि जाई.  
गुरुमुख होय परम पद पावे, चौराशीमें बहुरि न आवै.

*guru kī sharanā lījai bhāī, jāte jīv narak nahi jāī  
gurumukh hoi param pad pāwe, chowrāsī men bahuri na āwai.*

O Brother! Go to the refuge of the guru, so that your soul does not go to hell. Be devoted to the guru and you will reach the eternal abode. You will be free from the cycle of 8.4 million births. (8.4 million births are figurative of recurring births and deaths in various life forms.)

गुरुपद सेवे बिरला कोई, जापर कृपा साहब की होई.  
गरु बिन मुक्ति न पावै भाई, नरक उर्ध्व मुख बासा पाई.

*gurupad sewe birlā koī, jāpar kripā sāheb kī hoī  
guru bin mukti na pawai bhāī, narak urdhva mukh bāsā pāī.*

It is a rare person blessed by the grace of God to serve at the feet of the guru. O Brother! You will not get liberation without the guru. Instead, you will dwell in hell with your face turned upward, longing for liberation.

गुरुकी कृपा कटै यमफांसी, बिलम न होय मिलै अविनासी.  
गुरु बिन काहु न पाया ज्ञाना, ज्यों थोथा भूस छाड़ किसाना.

*guru kī kripā katai yamphānsī, bilam na hoi milai avināshī,  
guru bin kāhu na pāyā gyānā, vimukh hoi bhūle abhimānā.*

By the grace of the guru, the trap of Yama-god of death-breaks. You will quickly meet the Eternal Lord. No one obtained spiritual wisdom without the guru. And if you disregard the guru, then you are lost in your ego.

गुरुमहिमा शुकदेव जु पाई, चढि विमान बैकुंठे जाई.  
गुरु बिन पढे जु वेद पुराना, ताको नाहिं मिले भगवाना.

*guru mahimā shukdev ju pāī, chadhi vimān vaikunthe pāī,  
guru bin padhe ju ved purānā, tāke nāhi mile bhagwānā.*

By the grace of the guru, Shukdeo spiritually flew to Vaikunth – the abode of Lord Vishnu. He, who reads the Vedas and Puranas, without the grace of the guru, will not find God.

गुरु सेवा जो रे सुभागा, माया मोह सकल भ्रम त्यागा.  
गुरुकी नाव चढे जो प्राणी, खेई उतारे सतगुरु ज्ञानी.

*guru sevā jo re subhāgā, māyā mohh sakal bhram tyāgā,  
gurukī nāw chadhe jo prānī, kheī utāre satguru gyānī.*

He, who is a guru's devotee, is truly fortunate. He gives up all that are maya, attachments and doubts. He climbs on the boat of the guru, and the realized guru rows the boat to the other shore to liberation.

तीर्थ व्रत देव और पूजा, गुरु बिन दाता और ने दूजा.  
नवों नाथ चौराशी सिद्धा, गुरुकी चरन सेव गोविन्दा.

*tīrth vrat dev ovr pūjā, guru bin dātā ovr na dūjā,  
nawon nāth chowrāsi siddhā, gurukī charan sev govindā.*

Pilgrimage, fasting, worship and gods cannot give you what the guru can give you. The nine Naths - Nath yogis, the successors of Goakh Nath - and even Lord Krishna served at the feet of the guru.

गुरु बिन प्रेत जन्म सो पावै, वर्ष सहत्र गर्भ मांह रहावै.  
गुरु बिन दान पुन्य जो करहिं, मिथया होय कबहूँ नहि फलही.

*guru bin pret janam so pāwai, varsh sahas garbh mānh rahāwai,  
guru bin dān punya jo karahīn, mithyā hoi kabahūn nahi phalahīn.*

If a person dies without a guru, his spirit gets birth after spending a thousand years in the astral womb. The giving of alms and virtuous deeds become false, and do not bear the proper fruit if one does not have a guru.

गुरु बिन भ्रम ना भागै भाई, कोटि उपाय करै चतुराई.

गुरु बिन होम यज्ञ जो साधे, औरो मन दस पातक बांधे.

*guru bin bhram na bhāgai bhāī, koti upāi karai chaturāī.*

*guru bin hom yagya jo sādhe, owron man das pātak bāndhe.*

O Brother! Without the guru doubts will not leave you, even if you try ten millions of cunning methods. He who performs *homa* (havan) yajna without a guru, collects ten other evils in his mind.

सतगुरु मिले तो अगम बतावै, यमकी आंच ताहि नहि आवै.

गुरु के मिले कटे दुख पापा, जन्म जन्म के मिटे संतापा.

*satguru mile toh agam batāwai, yam kī ānch tāhi nahi āwai,*

*guru ke mile kate dukh pāpā, janam janam ke mite santāpā.*

When you obtain a Satguru, he will explain the Unfathomable to you, and the fire of Yama will not reach you. When you obtain a guru, your suffering and sins are removed, and your miseries of birth after birth vanish.

गुरु के चरन सदा चित दीजै, जीवन जन्म सफल करि लीजै.

गुरु के चरन सदा चित जाना, क्यों भूले तुम चतुर सुजाना.

*guru ke charan sadā chit dījai, jīvan janam saphal kari lījai,*

*guru ke charan sadā chit jānā, kyon bhūle tum chatur sujānā.*

If you always meditate on the feet of the guru, you will make your birth and life successful. Always attach your mind to the feet of the guru. O wise and knowledgeable person! Why are you not mindful?

गुरु भक्ता मम आतम सोई, वाके हिरदे रहौ समोई.

गुरुमुख ज्ञान ले चेतो भाई, मानुष जन्म बहुरि नहि आई.

*guru bhaktā mam ātam soī, vāke hirde rahowā samoī,*

*gurumukh gyān le cheto bhāī, mānush janam bahuri nahi āī.*

The person that is a guru-devotee is my very soul. I remain immersed in his heart. O Brother! Accept the guru and awaken to spiritual knowledge. You may not get a human birth again.

सुख संपति आपन नहि प्राणी, समुझि देखु तुम निश्चै जानी.

चौबिस रूप हरि आपहि धरिया, गुरु सेवा हरि आपहि करिया.

*sukh sampati āpan nahi prāni, samujhi dekhu tum nischai jānī,*

*chowbis rūp hari āpahi dhariyā, guru sevā hari āpahi kariyā.*

O Man! The happiness of wealth is not yours. Observe and decidedly understand this fact. God himself manifested twenty-four forms, and all of them performed service to the guru.

गुरुकी निंदा सुने जो काना, ताको निश्चै नरक निदाना.  
दशवां अंश गुरु को दीजै, जीवन जन्म सुफल करि लीजै.

*guru nindā sune ju kānā, tāko nischai narak nidānā,  
dashwān ansh guru ko dījai, jīvan janam suphal kari lījai.*

He who listens to criticisms of his guru, then certainly hell will be his end. He should give one tenth of his earnings to his guru, and thus make his birth and life fruitful.

गुरुमुख प्राणी काहे न हूजे, हिरदै नाम सदा रस पीजे.  
गुरु सीढी चढि पर जाई, सुखसागर में रहे समाई.

*gurumukh prāṇi kahe na hūje, hirdai nām sadā ras pīje,  
guru sīdhī chadhi upar jāī, sukhsāgar men rahe samāī.*

O Man! Why don't you become devoted to the guru, and always cherish in your heart the nectar of Satnām. The guru is like a ladder and, climbing it, you will be absorbed in the ocean of bliss.

अपने मुख गुरुकी जो निन्दा करई, शूकर श्वान जन्म सो धरई.  
निगुरा करै मुक्तिकी आसा, कैसे पाये मुक्ति निवासा.

*apne mukh gurukī jo nindā karai, shūkar shwān janam so dharaī,  
nigurā karai mukti kī āsā, kaise pāye mukti niwāsā.*

He, who willfully utters abuses of his guru, may be reborn as a pig or a dog. If he does not have a guru and hopes for liberation, how can he attain such a liberated state?

औरों सुकृत देह जो पावै, सतगुरु बिना मुक्ति नहि आवै.  
गौरी शंकर और गणेशा, सबहिन लीन्हा गुरु उपदेशा.

*owron sukrit dehh jo pāwai, satguru binā mukti nahi āwai,  
gowrī shankar ovr ganeshā, sabhahin līnhā guru updeshā.*

A person can obtain a human body and be virtuous, but without a guru he cannot obtain liberation. The exalted beings, Gowri (wife of Lord Shiva), Shankar (Lord Shiva), and Ganesh, their son, took instructions from their guru.

शिव विरंचि गुरुसेवा कीन्हा, नारद दीक्षा ध्रुवको दीन्हा.  
सतगुरु मिले परम सुखदाई, जन्म जन्मका दुःख नसाई.

*shiv biranchi guru sevā kīnhā, nārad dīkshā dhruv ko dīnhā,  
satguru mile param sukhdaī, janam janam kā dukh nasāī.*

Lord Shiva and Lord Brahma served their guru. The Sage Narad initiated the devotee, Dhruva. (Dhruva was exalted to Dhruvlok-the North Star.) If you attain Satguru, you will receive eternal bliss, and your sorrows of birth after birth will vanish.

जब गुरु किया अटल अविनासी, सुर नर मुनि सब सेव करासी.

भवजल नदिया अगम अपारा, गुरु बिन कैसे उतरै पारा.

*jab guru kiyā atal avināsī, sur nar muni sab sev karāsī,  
bhowjal nadiyā agam, apārā, guru bin kaise utarai pārā.*

When a person accepts the Immutable and Eternal (God) as his guru, then the gods, men and sages serve him. The world is like an unfathomable river, and difficult to cross. How can you get across without a guru?

गुरु बिन कैसे आतम जानै, सुखसागर कैसे पहिचानै.

भक्ति पदारथ कैसे पवै, गुरु बिन कौन जु राह बतावै.

*guru bin kaise ātam jānai, sukh sāgar kaise pahichānai,  
bhakti padārath kaise pāvai, guru bin koun ju rāhh batāwai.*

Without a guru how will you know the soul? How will you recognize God as the ocean of bliss? How can you obtain the wealth of liberation? Who else, other than the guru, will show you the right path?

गुरुमुख नामदेव रविदासा, गुरुमहिमा उनहूं परकाशा.

तेतिस कोटि देव त्रिपुरारी, गुरु बिन भुले सकल अचारी.

*gurumukh nāmdēv ravidāsā, gurumahimā unahūn parkāshā,  
tetis koti dev tripurārī, guru bin bhūle sakal achārī.*

The saints Namdev and Raidas (Ravidas) accepted a guru, and they showed the greatness of the guru. Three hundred and thirty million gods, and Lord Shiva forgot all good manners without their guru.

गुरु बिन भरमै लख चौरासी, जन्म अनेक नरक के वासी.

गुरु बिन पशु जन्म जो पावै, फिर फिर गर्भवास महँ आवै.

*guru bin bharmai lakh chowrāsī, janam anek narak ke vāsī,  
guru bin pashū janam so pāvai, phir phir garbhvās mahh āwai.*

Without the guru the soul wanders in 8.4 million births and deaths, and spends countless lives in hell. Without the guru he is born as an animal, and again and again takes residence in the womb.

गुरु विमुख सोई दुख पावै, जन्म जन्म सोई डहकावै.

गुरु सेवे जो चतुर सुजाना, गुरु पटतर कोई और न आना.

*guru vimukh soi dukh pāwai, janam janam soi dahakāwai,  
guru seve jo chatur sujānā, guru pattar koi ovr na ānā.*

He who turns against his guru will endure sufferings, and will be deceived birth after birth. He is wise and knowledgeable who serves the guru. There is no one equal to the guru.

**गुरु की सेवा मुक्ति निज पावै, बहुरि ना हसां भवजल आवै.  
भवजल छूटन येहि उपाई, गुरुकी सेवा करो सब भाई.**

*guru kī sevā mukti nij pāwai, bahuri na hansā bhowjal āwai,  
bhowjal chhūtan yehi upāi gurukī sevā karo sab dhāi*

By serving the guru, the soul will secure its liberation. It will not again return to the ocean of rebirths. This is the method of escaping this mundane world. Therefore all people should serve the guru enthusiastically.

### **साखी - Sākhi**

सतगुरु दीन दयाल है, देय मुक्तिका धाम,  
मनसा वाचा कर्मणा, सुमरो सतगुरु नाम. १  
सत्य शब्दके पटतरे, देवेको कुछ नांहि,  
कह ले गुरु संतोषिये, हौश रही मन मांहि. २  
अति उंडा गहिरा घना, बुद्धिवन्त बहु धीर,  
सो धोखा बिचले नहिं, सतगुरु मिले कबीर. ३

*satguru dīn dayāl hain, dei mukti kā dhām,  
mansā vāchā karmanā, sumro satguru nām.  
satya shabd ke pattare, deve ko kuchch nāhi,  
kaha le guru santoshiye, howns rahi man mānhi.  
ati undā gahirā ghanā, buddhiwant bahu dhīr,  
so dhokhā bichle nahin, satguru mile kabīr.*

Satguru is kind to the humble, and he bestows the state of liberation on him. Thus apply your mind, speech and actions and worship the name of Satguru.

The guru has nothing to give that is better than Satnam Shabd. Let your speech be pleasing to him, and your mind full of enthusiasm to serve him.

The man of wisdom is very patient and very deep in high thinking. Once he attains Kabir as Satguru, he will not be disturbed, even if someone deceives him.

### **चौपई - Chowpāi**

**गुरु देवन की महिमा वरनों, जय गुरुदेव तुम्हारे शरनों.**

गावतही गुन पार न पावै, ब्रह्मा शंकर शेष गुन गावै.

*guru devan kī mahimā varno, jai gurudev tumharo sharanā,  
gāwatahī gun pār na pāwai, brahmā shankar shesh gun gāvai.*

I am going to relate the glory of Gurudev. Victory to you, O Gurudev! I am at your refuge. I sing of your attributes, but I cannot grasp your unfathomable qualities. Lord Brahma, Lord Shiva and Shesh Nag, the serpent god, also sang your attributes.

प्रथमहि गुरु ऐसा जो कीन्हा, तारक मंत्र रामको दीन्हा.

माला तीलक दिया स्वरूपा, जाको बन्दे राजा भुपा.

*prathamahi guru aisā jo kinhā, tārak mantra rām ko dīnhā.  
mālā tilak diyā svarūpā, jāko bande rājā bhpā.*

In the beginning I also accepted such a guru (Ramanand), and he gave me the liberating mantra of Ram Nam. He gave me the *mala* and *tilak*, and conferred on me his own status. Thus Kings bow down to me.

ज्ञानी गुरु उपदेश बताया, दया धर्मकी राह चिन्हाया.

जीवदया घटही में होई, जीवदया ब्रह्म है सोई.

*gyānī guru udes̄h batāyā, dayā dharm kī rāhh chinhāyā,  
jīvdayā ghatahī men hoi, jīv dayā brahm hai soī.*

The knowledgeable guru gave valuable instruction, and taught the way of compassion and righteous conduct. Compassion for living beings is in the heart. The same compassion is in God, the Absolute.

गुरुसे आधीन चेला बोलै, खरा शब्द गुरु अंतर खोलै.

खारा मिसरी बचने खमै, गुरुके चरनों चेला रमै.

*guruse ādhīn chelā bolai, kharā shabd guru antar kholai,  
khārā misrī bachane khamai, guru ke charnon chelā ramai.*

The disciple speaks under the influence of the guru. And with true words the guru opens the door to the inner path. Such a disciple forgives others, whether their words are bitter or sweet.

भीतर हिरदय गुरुसों भले, ताके पिछे रामहि मिले.

गुरु रीझै सो कीजै कामा, ता पीछे रीझेगा रामा.

*bhītar hirdai gurusō bhale, take pichche rāmahi mile,  
guru rījhai so kījai kāmā, tāke pīchche rījhegā rāmā.*

Inside the heart, if the disciple is good and faithful towards the guru, he certainly attains God. Perform actions that are pleasing to the guru, and God will also be pleased.

शिष्य सरस्वति गुरु यमुना अंगा, राम मिले सब सरिता गंगा.  
चेला गुरुमें गुरुमें राम, भक्ति महातम न्यारा नाम.

*shishya saraswati guru yamunā angā, rām mile sab saritā gangā,  
chelā guru men guru men rām, bhakti mahātam nyārā nām.*

The disciple is like the Saraswati, and the guru is like the Yamuna rivers. All become the Ganga when united with God. The disciple dwells in the guru, and God dwells in the guru. The name of devotion and grace is wonderful indeed.

गुरु आज्ञा निवाहि नेमा, तब पावै सर्वज्ञी प्रेमा.  
सर्वज्ञी राम सकल घट सारा, है सबही में सबसे न्यारा.

*guru āgyā nirvāhe nemā, tab pāvai sarvagyaī premā,  
sarvagyaī rām sakal ghat sārā, hai sabahi men sabse nyārā.*

If the disciple follows instructions of the guru on discipline, he will have the love of Omniscient God. The Omniscient God is the essence of the world. He is certainly in all, yet separate from all. (God is transcendent)

ऐसा जानै मनमें रहै, खोजै बूझै ताको कहै.  
गुरुमहिमा संछेपहि भनी, गुरुकी महिमा अनंत घनी.

*aisā jānai man men rahai, khojai būjhai tāko kahai,  
gurumahimā sanchhepahi bhani, guru kī mahimā anant ghanī.*

He who knows this as explained above, and keeps it in mind, is said to be a seeker and knower. The grace of the guru is stated here briefly, but the actual grace of the guru is limitless and intensive.

अवतार धरि हरि गुरु करै, गुरु किये तब नारद तरे.  
दास पुरातन ऐसी सुनी, बात हमारी गुरुसों बनी.

*avtār dhari hari guru karai, guru kiye tab nārad tare,  
dās purātan aisī sunī, bāt hamārī gurusō banī.*

Lord Vishnu incarnated and took a guru. The sage Narad was liberated only after he took a guru. We have heard these ancient stories of devotees. Just so, our life will be successful by having a guru.

कीडी जैसा मैं हूं दासा, पड़ा रहूं गुरुचरणों पासा.  
गुरु चरनो राखो विश्वासा, गुरु ही पुरावे मनकी आशा.

*kīdī jaisā main hūn dāsā, padā rahe guru charanon pāsā,  
guru charano rākho vishvāsā, guru hi purave mankī āshā.*

As a servant, I am no more than an ant, so I wish to remain at the feet of the guru. I have trust in the feet of the guru. Only the guru can fulfill the hopes I have in mind.



### साखी - Sākhi

गुरि गोविन्द अरु शिष्य मिलि, कीन्हा भक्ति विवेक,  
तिरवेणी धारा बहे, आगे गंगा एक. १  
गुरुकी महिमा अनंत है, मोसों कही न जाय,  
तन मन धनको सौंपिके, चरनों रहो समाय. २

*guru govind aru shishya mili, kīnhā bhakti vivek,  
tirvenī dhārā bahai, āge gangā ek.*

*gurukī mahimā anant hai, moso kahi na jāi,  
tan man dhan ko sownpike, charnon raho samāi.*

The guru, Krishna, and disciple got together and did devotion and practiced discriminative knowledge. It is like the flow of the Triveni, that has become one as the Ganges.

The grace of the guru is limitless, and I cannot fully explain it. Surrender your body, mind and wealth, and remain absorbed in the feet of the guru.

### चौपाई - chowpāi

गुरु सत पद जप अमृत वाणी, गुरु बिन मुक्ति नहीं रे प्राणी.  
गुरु है आदि अंतके त्राता, गुरु है मुक्तिपदके दाता.

*guru sat pad jap amrit vānī, guru bin mukti nahīn prānī,  
guru hain ādi ant ke trātā, guru hain muktipad ke dātā.*

Bow down at the noble feet of the guru, and recite the nectar-like words he gave you. O man! There is no liberation without the guru. The guru is the protector from the beginning to the end, and the giver of liberation.

गुरु गंगा काशी ही स्थाना, चार वेद गुरुगमसे जाना.  
अड़सठ तीरथ भ्रमि भ्रमि आवै, सो फल गुरुके चरनों पावै.

*guru gangā kāshī hī sthānā, chār ved gurugam se jānā,  
arsath tīrath bhami bhami āvai, so phal guru ke charnon pāvai.*

The guru is like the holy Ganges, and certainly Kashi (Banaras) is the holy city for teachings. The four Vedas are known through the guru. The benefit a devotee gets by returning after wandering to the sixty-four places of pilgrimage, he will receive all of it at the feet of the guru.

गुरुको तजै भजै जो आना, ता पशुवाको फोकट ज्ञाना.  
गुरु पारस परसै जो कोई, लोहा ते जिव कंचन होई.

*guru ko tajai bhajai jo ānā, tā pashuvā ko phokat gyānā,*

*guru pāras parsai jo koi, lohā te jīv kanchan hoī.*

If a devotee forsakes his guru and worships others, its like wasting knowledge on an animal. The guru is like the philosopher's stone, and just as iron turns to gold, the disciple meeting such a guru will become perfect.

**शुक गुरु किये जनक वैदेही, वो भी गुरुके परम सनेही.**

**नारद गुरु प्रह्लाद पढ़ाये, भक्ति हेतु जिन दर्शन पाये.**

*shuk guru kiye janak vaidehī, vo bhī guruke param sanehī,  
nārad guru prahalād padhāye, bhakti hetu jin darshan pāye.*

Shukdeo accepted the liberated King Janak as his guru, and served him as a great devotee. Narad accepted Prahalad as disciple and instructed him. Because of Prahalad's great devotion, he obtained the vision of God.

**काग भुशुंदि शंभु गुरु कीन्हा, अगम निगम सबही कहि दीन्हा.**

**ब्रह्मा गुरु अग्नि को कीन्हा, होम यज्ञ जिन आज्ञा दीन्हा.**

*kāg bhusand shambhū guru kīnhā, agam nigam sabahī kahi dīnhā,  
brahmā guru agni ko kīnhā, hom yagya jin āgyā dīnhā.*

The crow in Ramayan accepted Shiva as his guru, and Shiva taught him all the Vedas and scriptures. Brahma accepted the god Agni as guru, and Agni instructed him in performing the *homa* or fire ceremony.

**वशिष्ठ मुनि गुरु किये रघुनाथा, पाये दर्शन भये सनाथा.**

**कृष्ण गये दुर्वासा शरना, पाये भक्ति जग तारन तरना.**

*vashisht muni guru kiye raghunāthā, pāye darshan bhave sanāthā,  
krishna gaye durvāsā sharanā, pāye bhakti jag tāran tarnā.*

Shri Ramchandra accepted the sage Vashisht as his guru, and got the vision of God. He became obliged to guru Vashisht. Lord Krishna went to the refuge of the Sage Durvasa, performed devotion, and was freed of the world of births and deaths.

**धीमर शिक्षा नारद पाये, चौरासी से तुरत बचाये.**

**गुरु कहै सोई है सांचा, बिन परिचय सेवक है काचा.**

*dhīmar dīksha nārad pāye, chowrāsī se turat bachāye,  
guru kahai soi hai sānchā, bin parichai sewak hai kāchā.*

Narad obtained instruction from Dhīmar, the fisherman, and was immediately released from the world of births and deaths. Whatever the guru says is the truth. Without devotional practice the disciple remains 'raw' or unenlightened.

**गुरु समर्थ है सबके पारा, गुरु शरन उतरे भवपारा.**

कहहिं कबीर गुरु आप अकेला, दशों अवतार गुरुका चेला.

*guru samarth hai sabke pāṛā, guru sharan utare bhowpārā,  
kahahin kabīr guru āp akelā, dasho avtār guruka chelā.*

The guru is mighty and above everyone else. By going to the guru's refuge, you go across this world. Kabir says that the guru is unique. The ten avatars of God were disciples of gurus.

**साखी - Sākhi**

राम कृष्णसे को बड़ा, उनहूँ तो गुरु कीन्ह,  
तीन लोक के वे धनी, गुरु आगे आधीन,  
हरि सेवा युग चार है, गुरु सेवा पल एक,  
ताते पटतर ना तुलै, संतन किया विवेक.

*rām krishna se ko badā, unahūn toh guru kīnhh,  
tīn lok ke ve dhanī, guru āge ādhīn,  
hari sevā yug chār hai, guru sevā pal ek,  
tāte pattar nā tule, santan kiya vivek.*

Who is greater than Ram and Krishna? Even they accepted a guru. They were masters of the three worlds, but were submissive to their guru. If you serve God for four yugas, it would not equal one moment of service to the guru. The saints with discriminative wisdom have taught this to us.

**श्री गुरु महिमा २**

**SHRI GURU MAHIMA – Part 2**

**दोहा - Dohā**

बन्दो चरण सरोज गुरु, मुद मंगल आगार ।  
जिहि सेवत नर होत है, भवसागर के पार ।  
गुरु के सुमिरन मात्रसे, नाशत विघन अनन्त ।  
तासे सर्वा आरम्भ में, ध्यावत है सब सन्त ।

*bando charan saroj guru, mud mangal āgār  
jihi sewak nar hot hain, bhowśāgar ke pār  
guru ke sumiran mātra se, nāshat vighan anant  
tāse sarva ārambh men, dhyāvat hain sab sant*

I salute the lotus feet of the guru. He is the abode of happiness and bliss. Serving him man is able to cross the ocean of birth and death. With only remembering the guru,

limitless obstacles are removed. Therefore, in beginning anything, all the saints meditate on him.

### चौपाई - Chowpāi

गुरु गुरु कहि सब विश्व पुकारे, गुरु सोई जो भर्म निवारे ।  
बहुत गुरु हैं अस जग माहीं, हरे द्रव्य भवदुख को नांही ।

*guru guru kahi sab vishva pukāre, guru soī jo bharm nivāre  
bahut guru hain as jag māhīn, hare dravya bhow dukh ko nāahīn*

The entire world is saying “Guru, Guru” and is calling to him. The guru is he who removes doubts. There are many gurus in this world who take your wealth, but do not remove any of your suffering.

तासे प्रथम परीक्षा कीजे, पाछे शिष्य होय दीक्षा लीजे ।  
बिनु जाने जो कोइ गुरु करहीं, सो नर भवसागर में परहीं ।

*tāse pratham parikshā kīje, pāchhe shishya hoi dīkshā līje  
binu jāne jo koi guru karahi, so nar bhow sāgar men parahīn*

Therefore, at first test the guru, then afterwards become his disciple. If one accepts a guru without testing him, he will drown in the ocean of birth and death.

पाखणडी पापी अविचारी, नास्तिक कुटिल वृत्ति बकधारी ।  
अभिमानि निन्दक शठ नटखट, दुराचारयुत अबला लम्पत ।

*pākhāndī pāpī avichārī, nāstik kutil vriti bakdhārī  
abhimānī nindak shath natkhat, durāchāryut ablā lampat*

He who is hypocritical, sinful, thoughtless, disbelieving, crooked and has the nature of a heron; who is egotistic, backbiting, wicked or sly, naughty, full of misconduct, and lustful towards women;

क्रोधी क्रूर कुतर्क विवादी, लोभी समता रहित विषादी ।  
अस गुरु कबहुँ भुलि न कीजे, इनको दूरही से तजि दीजे ।

*krodhī krūr kutark vivādī, lobhī samtā rahit vishādī  
as guru kabahūn bhūli na kīje, inko dūrahi se taji dīje*

And who is angry, cruel, argumentative, quarrelsome, greedy, without evenness of mind, and is always sad, never accept such a guru even by mistake. Reject him from far away.

निगमागम रहस्य के ज्ञाता, निःस्पृह हित अनुशासन दाता ।  
दया क्षमा संतोष संयुक्ता, परम बिचार मान भव मुक्ता ।

*nigamāgam rahasya ke gyātā, nispriha hit anushāsan dātā*

*dayā kshamā santosh sanyuktā, param bichār man bhow muktā*

Accept a guru who knows the secrets of the scriptures, and who is unattached, and is a well wisher, and disciplinarian; who is full of mercy, forgiveness, contentment, and is highly thoughtful, and free from worldly bondage;

लोभ मोह मद मत्सर आदी, रहित सदा परमार्थ वादी ।

राग द्वेष दुःख द्वन्द्व निवारी, रहे अखण्ड सत्य व्रत धारी ।

*lobh mohh mad matsar ādī, rahit sadā parmārath vādī*

*rāg dvesh dukh dwand niwārī, rahen akhand satya vrat dhārī*

Who is free of greed, attachment, ego, jealousy etc., and always speaks of the highest good; who removes the suffering of dualities (pleasure-pain) of attraction and repulsion, and who is unmovable from his vow of truthfulness;

भद्र वेष मुद्रा अति सुंदर, गति अपार मति धर्म धुरन्धर ।

कृपया भक्तन पर कर प्रीती, यथा शास्त्र सिखवे शुभ नीती ।

*bhadra vesh mudrā ati sundar, gati apār mati dharm dhurandhar*

*kripyā bhaktan par kar prīti, yathā shāstra sikhve shubh nīti*

Who wears proper clothes, has a very beautiful countenance, is very approachable, intelligent, and is a leader in religion; who is kind, affectionate towards the devotees, and teaches the noble way according to the scriptures, is fit to be a guru.

### दोहा - Dohā

जिन के स्वपनेहु क्रोध उर, कबहुँ न होत प्रवेश,

मधुर वचन कहि प्रीतियुत, देत सबहि उपदेश ।

*jin ke swapanehu krodh ur, kabahun na hot praves*

*madhur bachan kahi prītiyut, det sabahi upadesh*

In a true guru, anger never enters his heart even in a dream. With sweet words he teaches everyone affectionately.

### चौपाई - Chowpāi

हरे अबोध बोधप्रद जनके, नाशि अशेष क्लेश जीवन के ।

कृत्याकृत्य विकृत्य कर्म को, न्यायान्याय अधर्म धर्म को ।

*haren abodh bodhprad janke, nāshi ashesh klesh jīvan ke*

*kriyākritya vikriya karm ko, nyāianyāi adharm dharm ko*

The guru removes ignorance, and bestows knowledge to the people, and destroys all the miseries of life. He teaches to discriminate between actions that are good or bad, and

inaction, and between justice and injustice, and between righteousness and unrighteousness.

विविध भाँति निश्चय करवाई, भिन्न भिन्न सब भेद लखाई ।

सत् मिथ्या वस्तु परखावै, सुगति कुगति मारग दरसावै ।

*vividh bhānti nischai karvāī, bhinn bhinn sab bhed lakhāī  
sat mithyā vastū parkhāvai, sugati kugati mārag darsāvai*

In many ways, he teaches us to determine all the differences separately, in detail. He lets us see the way of a good life and a bad life, and how to examine things that are eternal.

तिहि गुरुकी शरणागति लीजे, तन मन धन सब अर्पण कीजे ।

असन बसन वाहन अरु भूषण, सुत दारा निज परिचारक गण ।

*tihi gurukī sharanāgati līje, tan man dhan sab arpan kīje  
asan basan vāhan aru bhūshan, sut dārā nij parichārak gan*

Take refuge in such a guru, and surrender all your body, mind and wealth to him. Offer him food, clothing, transportation and jewelry, and let your son, wife and servants serve him.

करि सब भेंट गुरु के आगे, भक्ति भाव उर में अनुरागे ।

तन यात्रा निरवाह के कारण, मांगे देय सो कीजे धारण ।

*kari sab bhent guru ke āge, bhakti bhāv ur men anurāge  
tan yātrā nirvāhh ke kāran, mānge deya so kīje dhāran*

Put all offerings in front of the guru, and express your spirit of devotion from your heart. To maintain the body on the journey of life, accept what he gives.

लै भिक्षुक सम दीन भाव मन, करे प्रणाम दण्डवत चरणन ।

महा यज्ञ को फल वह पावे, सुकृत बन्धु गुरु शीश नँवावे ।

*lai bhikshuk sam dīn bhāv man, kare pranām dandavat charanan  
mahā yagya ko phal vahh pāve, sukrit bandi guru shīsh navāve*

Be like a beggar and accept his gift with humility, and prostrate yourself at his feet in salutation. You will obtain the highest benefit once you bow your head to the guru.

**दोहा - Dohā**

यहि विधि गुरुके शरण होय, करे निरन्तर सेव,

गुरु सम जाने और नाही, त्रिभुवन में कोई देव ।

*yahi vidhi guruke sharan hoi, kare nirantar sev  
guru sam jāne ovr nahin, tribhuvan men koi dev*

Accepting the refuge of the guru in this way, serve him constantly. Do not accept any god in the three worlds as equal to the guru.

### चौपाई - Chowpāi

जिन गुरु को मानुष करि जाने, तिन सम को निर्भाग्य अयाने ।

बुद्धि रहित नर पशू समाना, है प्रत्यक्ष बिन पुच्छ विषाना ।

*jīn guru ko mānush kari jāne, tin sam ko nirbhāgya ayāne  
buddhi rahit nar pashū samānā, hai pratyaksh bin puchh vishānā*

There is no one as unfortunate or foolish as he who thinks of the guru as a mere man. He is without discriminative intellect, and it is clear he is like an animal without tail or horns.

विश्व विदित विशेष प्रभुताई, गोविन्द से गुरु की है भाई ।

गोविन्द की माया वश प्राणी, भुगते दुख चौराशी खानी ।

*vishva vidit vishesh prabhutāi, govind se guru kī hai bhāi  
govind kī māyā vash prānī, bhugte dukh chowrāshi khānī*

O Brother! The greatness of the guru, compared to God, is known in the world. Due to God's Maya, living beings suffer in the 8.4 millions of life forms.

गुरु प्रताप भवमूल विनाशे, विमल बुद्धि होय ज्ञान प्रकाशे ।

सुख अखण्ड नर भोगे जाई, सत्यलोक में बासा पाई ।

*guru pratāp bhowmūl vināshe, vimal buddhi hoi gyān prakāhse  
sukh akhand nar bhoge jāi, satyalok men bāsā pāi*

By the grace of the guru, the causes of births (karmas) perish, and man's intellect becomes pure. Man then enjoys perfect bliss and dwells in Satyalok.

गुरु से श्रेष्ठ और जग माहीं, हरि विरंचि शंकर कोउ नाहीं ।

सुहृद बन्धु सुत पितु महतारी, गुरु सम को दूजा हितकारी ।

*guru se shresht ovr jag māhīn, hari biranchi shankar kou nāhīn  
suhrid bandu sut pitu mahatārī, guru sam ko dūjā hitkārī*

In the world, there is no one better than the guru, including Vishnu, Brahma and Shiva. Besides a friend, relative, son, father or mother, who else is a well wisher equal to the guru?

### दोहा - Dohā

जाके रक्षक गुरु धनी, सके काह करि और,

हरि रूठे गुरु शरण है, गुरु रूठे नहिं ठोर ।

*jāke rakshak guru dhanī, sake kāhh kari ovr*

*hari rūthe guru sharan hai, guru rūthe nahin thowr*

What can others do to a person who has the protection of the mighty guru? If God is displeased with you, then the guru is your refuge, but if the guru is displeased, you have no place to go.

**चौपाई - Chowpāi**

योग यज्ञ जप तप व्यवहारा, नेम धर्म संयम आचारा ।

वेद पुराण कहै गोहराइ, गुरु बिन सब निष्फल है भाई ।

*yog yagya jap tap vyowhārā, nem dharm sanyam āchārā*

*ved purān kahain goharāi, guru bin sab nishphal hai bhāi*

O Brothers! The Vedas and Puranas repeatedly say that without a guru, all yoga, yajna, japa, penance, worldly activities, discipline, righteousness, control of passions, and noble actions, do not bear the desired fruit.

गुरु बिन हृदय शुद्ध नहिं होई, कोटि उपाय करे जो कोई ।

गुरु बिन ज्ञान विचार न आवे, गुरु बिन कोई न मुक्ति पावे ।

*guru bin hridai shudh nahin hoī, koti upāi kare jo koī*

*guru bin gyān bichār na āwe, guru bin koī na mukti pāwe*

Without a guru the heart cannot become pure, even if one tries in millions of ways.

Without a guru, spiritual knowledge and noble thinking are not attained, and without a guru no one gets salvation.

गुरु बिन भूत प्रेत तनधारी, भ्रमे सहस्र वर्ष नर नारी ।

गुरु बिन यमके हाथ विकारि, पाय दुसह दुख मन पछिताई ।

*guru bin bhūt pret tandhāri, bhrame sahastra varsh nar nārī*

*guru bin yamke hāth bikāi, pāi dusahh dukh man pachhitāi*

Without a guru, man and woman wander in doubt for a thousand years in the body of ghosts and spirits. Without a guru, man is sold into the hands of Yama and endures unbearable sorrows, and repents.

गुरु बिन संशय कौन निवारे, हृदय विवेक कौन विधि धारे ।

गुरु बिन नहिं अज्ञान विनाशे, नहिं निज आतम रूप प्रकाशे ।

*guru bin sanshai kown niwāre, hridai vivek kown vidhi dhāre*

*guru bin nahin agyān vināshe, nahin nij ātam rūp prakāshe*



Without a guru, who else can remove doubts? In what way can the heart possess discriminative spiritual knowledge? Without a guru ignorance cannot be removed, and the soul does not realize its true form.

गुरु बिन ब्रह्मज्ञान जो गावे, सो नहिं मुक्ति पदारथ पावे ।  
तेहि कारण निश्चय गुरु कीजे, सुर दुर्लभ तन खोय न दीजे ।

*guru bin brahmgyān jo gāven, so nahin mukti padārath pāven  
tehi kāran nischai guru kīje, sur durlabh tan khoi na dīje*

Without a guru, if one sings of divine knowledge, he will not obtain liberation. For these reasons, certainly accept a guru, and do not waste the body that even the gods have difficulty obtaining.

### दोहा - Dohā

वेद शास्त्र अरु भागवत, गीता पढे जो कोय,  
तीन काल संतुष्ट मन, बिन गुरु कृपा न होय ।

*ved shāstra aru bhāgavat, gītā padhe jo koi  
tīn kāl santusht man, bin guru kripā na hoi*

If one reads the Vedas, Shastras, Bhagavatam, and Gita, still without the grace of the guru, the mind cannot be satisfied in the three times – past, present and future.

### चौपाई - Chowpāi

अखिल विबुध जगमें अधिकारी, व्यास वसिष्ठ महान अचारी ।  
गौतम कपिल कणाद पतन्जली, जैमिनि वाल्मिक चरणन बलि ।

*akhil vibudh jagmen adhikārī, vyās vashisht mahān achārī  
gowtam kapil kanād patanjali, jaimini vālmik charanan bali*

In the entire scholarly world, the authoritative people – Vyas and Vashisht - were noble characters. I bow to the feet of the rishis Gautam, Kapil, Kannad, Patanjali, Jaimini and Valmiki

ये सब गुरुके शरणे आये, तासे जगमें श्रेष्ठ कहाये ।  
याज्ञवल्क्य अरु जनक विदेही, दत्तात्रय गुरु परम सनेही ।

*ye sab guruke sharane āye, tāse jagmen shresht kahāye  
yagyavalkya aru janak videhī, dattātraya guru param sanehī*

All of them came to the refuge of the guru, so in the world they are called great. Yagyavalkya and Janak, who was liberated in his lifetime, and Dattatraya greatly loved their gurus.

चौविस गुरु कीन्हे जग माहीं, अहंकार र राखयो नाहीं ।

अम्बरीष प्रह्लाद विभीषण, इत्यादिक जो भये भक्त जन ।

*chowbis guru kīnhe jag māhīn, ahankār ur rākhyo nāhīn  
ambārish prahalād vibhīshan, ityādik jo bhaye bhakt jan*

Dattatreya accepted twenty-four gurus in the world, and kept no pride in his heart.  
Ambarish, Prahalad, Vivishan, and others became devotees of gurus.

औरहु यती तपी वनवासी, ये सब गुरुके परम उपासी ।

हरि बिरंचि शिव दीक्षा लीन्हा, नारद धीमर को गुरु कीन्हा ।

*owrahu yatī tapī vanvāsī, ye sab guruke param upāsī  
hari biranchi shiv dīksha līnhā, nārad dhīmar ko guru kīnhā*

Many others such as ascetics, practitioners of austerity, and forest renunciates were great worshippers of the guru. Even Vishnu, Brahma and Shiva took initiation, and Narad accepted a fisherman as his guru.

सन्त महन्त साधु है जेते, गुरु पद पंकज सेवहिं तेते ।

शेष सहत्र मुख बहु गुण गावे, गुरु महिमाको पार ना पावे ।

*sant mahant sādhu hain jete, guru pad pankaj sewahin tete  
shesh sahas mukh bahu gun gāve, guru mahimā ko pār na pāve*

As many saints, mahants and sadhus there were, they all served at the lotus feet of the guru. Shesh Nag, with one thousand mouths, sang the attributes of the guru, but could not fathom his grace.

**दोहा त्त dohā**

राम कृष्ण से को बड़ा, इनहूँ तो गुरु कीन्हा,

तीन लोकके वे धनी, गुरु आगे आधीन ।

*rām krishna se ko badā, inahūn toh guru kīnhh  
tīn lok ke ve dhanī, guru āge ādhīn*

Who is greater than Ram and Krishna? Even they accepted a guru. They were masters of the three worlds, but were humble before the guru.

**चौपाई - chowpāi**

तप विद्या को करि अभिमाना, पाये लक्ष्मी संपति नाना ।

जो नहिं गुरुको मस्तक नावे, सो नर अजगरको तन पावे ।

*tap vidyā ko kari abhimānā, pāye lakshmī sampati nānā  
jo nahin guru ko mastak nāwen, so nar ajgar ko tan pāve*

The person who is proud of his austerity and learning, and gains various types of wealth, and does not bow his head to the guru, is like having the body of a snake.

निज मुख जो गुरु निन्दा करहीं, कल्प सहस्र नर्कमें परहीं ।  
गुरुकी निन्दा सुने जो कोई, रासभ स्वान जन्म तेहि होई ।

*nij mukh jo guru ninda karahīn, kalp sahastra nark men parahīn*  
*guru kī nindā sune jo koī, rasabh swān janm tehi hoī*

The state of the person who slanders his guru will be like dwelling in hell for thousands of years. If he listens to slander of the guru, then he is like having birth as a mule or a dog.

गुरु से अहंकार उर धारी, करे विवाद मूढ अविचारी ।  
ते नर मरु निर्जल बन जाई, तृषित मरे राक्षस तन पाई ।

*guru se ahankār ur dhārī, kare vivād mudh avichārī*  
*te nar maru nirjal ban jāī, trishit maren rākshas tan pāī*

He who has pride in his heart, and argues with the guru, is foolish and thoughtless. Such a person is like being in the waterless desert and dies of thirst, and inhabits the body of a demon.

जो गुरुको तजि औरहि ध्यावे, होय दरिद्री अति दुख पावे ।  
बिन दरशन नहिं गुरुके रहिये, यह दृढ नियम हृदयमें गहिये ।

*jo guru ko taji owrahi dhyāve, hoi daridrī ati dukh pāve*  
*bin darshan nanin guru ke rahiye, yahh dridh niyam hridai men gahiye*

He who gives up the guru and worships others, becomes poor, and suffers a great deal. Do not go through life without a guru. Keep this firm principle in mind!

जो बिन दरशन करे अहारा, होय व्याधि तन विविध प्रकारा ।  
यथाशक्ति जन चूके नाही, होय अशक्त दोष नहिं ताही ।

*jo bin darshan karen ahārā, hoi vyādhi tan vividh prakārā*  
*yathāshakti jan chūke nāhin, hoi ashakt dosh nahin tāhi*

He who eats without ever seeing a guru, develops various bodily ailments. As much as possible, people should not make mistakes. If one becomes helpless, then no blame attaches to him.

गुरु सन्मुख नहिं बैठे जाई, खाली हाथ हिलावत आई ।  
जो कुछ और नहिं बनि आवे, पत्र पुष्प फल भेंट चढावे ।

*guru sanmukh nahin baithe jāī, khālī hāth hilāwat āī*  
*jo kuchh ovr nahin bani āve, patra pushp phal bhent chadhāve*

Do not sit improperly in front of the guru, and do not go to him with empty dangling hands. If you cannot afford much of anything, then at least offer leaves, flowers or fruit to him.

## दोहा - *dohā*

नम्रभाव अतिप्रीतियुत, चरणकमल शिरनाय,  
जो सतगुरु आज्ञा करै, लीजे शीश चढाय ।

*namra bhāv ati prītiyut, charankamal shirnāi  
jo satguru āgyā karain, līje shīsh chadhāi*

With humility and a great deal of love, bow down at the lotus feet of the guru. Whatever command the guru gives, accept it and place it on your head (obey)

## चौपाई - *chowpāi*

अति अधीन होय बोले वानी, रंक समान जोरि युग पानी ।  
कबहुँ न बैठे पाँव पसारी, जंघा पद धरि आसन मारी ।

*ati adhīn hoi bole vānī, rank samān jori yug pānī  
kabahun na baithe pānv pasārī, janghā pad dhari āsan mārī*

Be very humble and speak respectfully to the guru. Be like a beggar with folded hands. Never sit with your legs outstretched, and do not sit with one leg on the other thigh.

सन्मुख होयके गमन न कीजे, गुरु छाया पर पाँव न दीजे ।  
गुप्त बात किन्चित नहिं राखे, करि छल कपट न मिथया भाखे ।

*sanmukh hoike gaman na kīje, guru chhāyā par pānw na dīje  
gupt bāt kischit nahin rākhe, kari chhal kapat na mithyā bhākhe*

Do not walk in front of the guru, and do not step on his shadow. Do not keep the smallest secret from the guru, and do not speak lies, or be deceitful or hypocritical.

वेद मंत्र सम कहना माने, गुरुको परमात्म सम जाने ।  
सत्यासत्य विचार न कीजे, गुरुका कथन मानि सब लीजे ।

*ved mantra sam kahanā māne, guru ko parmatam sam jāne  
satyāsatya vichār na kīje, guru kā kathan māni sab līje*

Accept the words of the guru as Vedic mantra, and accept the guru as equal to God. Do not analyze the guru's words as true or false, but accept all his sayings.

जो कुछ श्रेष्ठ पदारथ पावे, सो गुरु चरणन आनि चढ़ावे ।  
गुरुकी अद्भुत है प्रभुताई, मिले सहस्रगुना होय आई ।

*jo kuchh shresht padārath pāve, so guru charanan āni chadhāve  
guru kī adbhut hai prabhutāi, mile sahastra gunā hoi āi*

Whatever good things you obtain, bring it and offer it at the feet of the guru. The grace of the guru is wonderful, and your offering will increase a thousand fold.

किये यथाविधि गुरुकी पूजा, शेष रहे कर्तव्य न दूजा ।  
 प्रबल पाप नाशे सब तनके, होय मनोरथ पूरण मनके ।  
 जो गुरुको भोजन करवावे, मानो त्रिलोकहि न्योत जिमावे ।

*kiye yathāvidhi guru kī pūjā, shesh rahe kartavya na dūjā*  
*prabal pāp nāshe sab tanke, hoi manorath pūran man ke*  
*jo guru ko bhojan karvāve, māno trilokahi nyont jimāve*  
 If one worships the guru in the prescribed manner, then there remain no other duties outstanding. All the grave sins of the body are destroyed, and all wishes are fulfilled. He who offers food to the guru, does as if he invites and feeds the three worlds.

### दोहा - *dohā*

गुरुकी महिमा है अमित, कहि न सके श्रुति शेष,  
 जिनकी कृपाकटाक्षसे, रंकहु होत नरेश ।

*guru kī mahimā hai amit, kahi na sake shruti shesh*  
*jīn kī kripā katāksh se, rankahu hot naresh*  
 The grace of the guru is limitless, and the Vedas and Shesh Nag cannot explain it. By his grace and merciful look, the poor can become a king.

### चोपाई - *chowpāi*

अस प्रभाव है दूसर केहिमां, जस कछु है सतगुरुकी महिमा ।  
 सर्व सिद्धिप्रद अति वरदायक, दुख संकटमें परम सहायक ।

*as prabhāv hai dūsar kehiman, jas kuchh hai satguru kī mahimā*  
*sarv siddhiprad ati vardāyak, dukh sankat men param sahāyak*  
 Which other person can have the same influence as the Satguru through his grace? His grace gives all success and great boons, and is the main remover of suffering and miseries.

नित उठि पाठ करे जो कोई, सकल पाप क्षय ताके होई ।  
 चित चिन्ता संताप विनाशे, सुख संपत्ति ऐश्वर्य प्रकाशे ।

*nij uthi pāth kare jo koī, sakal pāp kshai tāke hoī*  
*chit chintā santāp vināshe, sukh sampati aishvarya prakāshe*  
 The person, who daily wakes in the morning and recites the Guru Mihama, will have all his sins removed. His anxieties and sorrows disappear, and wealth, happiness and prosperity appear.

महाव्याधि ज्वर आदि निवारी, देय अकाल मृत्यु भय टारी ।

लहें सकल सुख जे जग केरे, कबहुँ दरिद्र न आवे नेरे ।

*mahāvyādhi jwar ādi niwārī, dei akāl mrityu bhai tāri  
lahen sakal sukh je jag kere, kabahun daridra na āve nere*

Serious diseases and fever etc. disappear, and he avoids the fear of untimely death. He will attain all pleasures of the world, and poverty never comes to him.

होय अलभ्य लाभ मारगमे, पावे मान प्रतिष्ठा जगमे ।

परम मंत्र यह अखिल फलप्रद, हरण सकल भव जन्म मरण गद ।

*hoi alabhya lābh māragmen, pāve māl pratishthā jagmen  
param mantra yahh akhil phalprad, haran sakal bhav janm maran gad*

Inaccessible gains come to you when you follow the good path, and you obtain respect and a good reputation in the world. This Guru Mihama is a great recitation and gives all good fruits, and destroys all births, deaths and diseases.

श्रद्धावान भक्त लखि लीजे, ताको यह गुरु महिमा दीजे ।

परम रहस्य गूढ यह जानी, कहे न सबहिं प्रसिद्ध बखानी ।

*shraddhāvān bhakt lakhi līje, tāko yahh guru mahimā dīje  
param rahasya gūdh ehi jāni, kahe na sabahin prasiddh bakhānī*

Examine a devotee who is truly devoted and give him this Guru Mihama. Knowing this Guru Mihama's great and deep secret, do not boast about it to others.

**दोहा - dohā**

धन्य मात पितु धन्य है, धन्य सुहृद अनुरक्त ।

धन्य ग्राम वह जानिये, जहँ जन्मे गुरुभक्त ।

*dhanya māt pitu dhanya hai, dhanya suhūd anurakt  
dhanya grām vahh jāniye, janha janme guru bhakt*

Fortunate are the mother and father, and fortunate is the loving friend, and fortunate is the village where a devotee of the guru is born.

भक्तिप्रभाव मिटी सकल, धर्मदासकी पीर ।

कोटि जन्मके पुण्यसे, सतगुरु मिले कबीर ।

*bhakti prabhāv miti sakal, dharamdās kī pīr  
koti janam ke punya se, satguru mile kabīr*

By devotion, all the sufferings of Dharam Dass vanished. It is by the good deeds of millions of births that he met Satguru Kabir.

संकलितकार महंत श्री शम्भूदासजी साहेब

*sankalitikār Shrī Shambhudāsji Sāheb*  
Compiled by Mahant Shri Shambhudasji Saheb

### **Barahmasi by Shri Hazur Ardh Nam Saheb**

When Sadguru Kabir Saheb's disciple, Dharmadas Saheb, got Sadguru Kabir Saheb's knowledge and *darshan*, then his life changed. Dharmadas Saheb experienced Sadguru's knowledge and was immersed in it. For the remainder of his life, he used it to spread the teachings of Sadguru. He experienced the benefits of devotion and knowledge, and how without them life can be wasted. Dharmadas Saheb used this experience to explain the Baramasi. He linked the twelve months of the year to life. Every month gives you the message of how you should live your life, and what you should do. It is my belief that those who sing and remember the Baramasi everyday, will find that a time will come when they will love the messages, and the messages will be reflected in their life.

### **बारहमासी - BARAHMASI**

नाम एक साहेब का सांचा,

गुरु गुरु कहना सबकी सहना, तन को जान कांचा टेक

*nam ek sāheb kā sānchā,*

*guru guru kahanā sabkī sahanā, tan ko jān kānchā---Chorus*

The name of Saheb is the Ultimate Truth. Realize that the body is perishable. Endure difficulties, but firmly adhere to the name imparted by the guru. (Saheb refers to Kabir Saheb, Sadguru, and also to God. These are often used interchangeably.)

असाढ़ ऐसा मुसकिल तेरा जगत बीच आये,

लख चौरासी भरम भरम के मानुष तन पाये.

यही तेरी सुमरन की बेरा,

अवसर बीता जाय तम्हारा कहा मान मेरा १

*1. asādh aisā muskil terā jagat bīch āye,*

*lakh chowrāsī bharam bharam ke mānush tan pāye,*

*yehī terī sumran kī berā,*

*owsar bītā jai tumhārā kahā mān merā ---*

Asādh month indicates that you have obtained the human birth after wandering in a difficult series of 8.4 million forms of births. This birth is your time to do devotion. Heed Saheb's teachings before you lose this valuable opportunity.

(Asadh is the fourth month in the Hindu calendar and corresponds to June 22 to July 22).

सावन जिन्दगी थोड़ दिन की गुमान मत करना,  
क्या बालक क्या जवान एक दिन सबही को मरना,  
जान तन धोखे की टाटी,  
उड़ गये प्राण पवन नहिं तन में मिले माटी में माटी २

2. *sāwan jindagī thodh din kī gumān mat karnā,*  
*kyā bālak kyā jawān ek din sabahi ko marnā,*  
*jān tan dhokhe kī tāṭī,*  
*ud gaye prān pavan nahin tan men, mile mātī men mātī ---*

Sāwan tells us that life is short, so give up the ego. Whether you are a child or a youth, you will face the same death in the end. Realize that the body can disappoint you. When the soul leaves, the breath stops and the body mixes with the earth.

भादों वक्त किये पहिचाने, जैसे रयन सपना,  
मातु पिता सुत बन्धु कबीला, कोई नहीं अपना,  
कोई नहीं किसी के काम आवै,  
दुनिया दौलत माल खजाना, सभी छूट जावै ३

3. *bhādo vakt kiye pahichāne, jaise rayan sapnā,*  
*mātu pitā sut bandhu kabīlā, koi nahīn apnā,*  
*koi nahīn kisī ke kām āwai,*  
*duniyā dowlāt māl khajānā, sabhī chhūt jāwai ---*

Bhādon warns you that life is illusory, just as a dream at night. In this life no one is truly yours – not your mother, father, son, wife or any other relatives. Therefore, do not have expectations of them, as they cannot be of help. Even all your worldly wealth will be left behind.

क्वार कौल करता से करके, करार कर आये,  
दान पुन्य तप तीरथ कारन तुमको भिजवाये,  
उहां की याद भी रखना,  
यह संसार माया का फन्दा, इसमें नहीं फसना ४

4. *kuvār kowl kartā se karke, karār kar āye,*  
*dān punya tap tīrath kāran, tumko bhijwāye,*  
*uhān kī yād bhī rakhnā,*  
*yehh sansar māyā kā phandā, ismen nahīn phasnā ---*



Kuvār reminds you that you made a promise to God before coming into the world, that you would practice the virtues of giving, good deeds, discipline and visiting holy places. God then gave the soul a body. Remember that promise! The material world is like a trap of Maya. Do not become entangled in it.

कार्तिक काया सदा तुम्हरी रहने की नाहीं,  
एक दिन ऐसा आन परे तन जरे अग्नि माहीं,  
जरे ज्यों सूखी सी लकड़ी,  
हंसा छोड़ चले काया को सीधी राह पकड़ी ५

5. *kāartik kāyā sadā tumhārī rahane kī nāahīn,*  
*ek din aisā ān pare tan jare agni māhī,*  
*jare jyon sūkhī sī lakdī,*  
*hansā chhod chale kāyā ko sīdhī rāhh pakadī ---*

Kārtik tells you that the body will not always be with you, even though you feel attachment to it. It is perishable. A day will come when it will be consumed by fire, just like a pile of dry wood. The soul will leave and proceed on its own journey.

अगहन ऐसा आये जीवनमें धीरज धरिये मन में,  
या जिन्दगी का कौन भरोसा विनस जात छिन में,  
भरोसा साहेब का राखो,  
होनी होय सो होय भलाइ करो झूठ मत भाखो ६

6. *agahan aisā āye jīvanmen, dhīraj dhariye man men,*  
*yā zindagī kā koun bharosā vinas jāi chin men,*  
*bharosā sāheb kā rākho,*  
*honī hoi so hoi bhalāi, karo jhūth mat bhākho ---*

Agahan teaches you that it is the time in your life to be patient in everything you do. You cannot fully depend on this life, as it can be destroyed in a moment. Have trust in Sadguru, and give up falsehood. Your future welfare will then be assured.

पूस मास एक आये जगत में एक चले जाता,  
कोइ आज चले कोइ काल चले कोइ रहने नहिं पाता,  
जगत में यही तार लागी,  
बड़े बड़े सब पीर अवलिया चले देह त्यागी ७

7. *posh mās ek āye jagat men, ek chale jātā,*  
*koi āj chale koi kāl chale, koi rahane nahīn pātā,*  
*jagat men yehī tār lāgī,*  
*bade bade sab pīr awliyā chale deha tyāgī ---*

Posh informs you that a person is born into the world, but another departs. One may depart today and another tomorrow, as no one can remain here permanently. This is the condition of the world, so do not establish ownership over it. Great saints and holy people surrendered the body and departed.

माघ मास में बदी छोड़ के नेकी कर लीजे,  
छोड़ी गर्व गुमान गरीबी हृदै धर लीजे,  
इसी में साहब है राजी,  
चलिये चाल गरीबी की तुम छोड़ो अकड़बाजी ८

8. māgh mās men badī chhor ke nekī kar līje,  
chhodī garv gumān garībī hridai dhar līje,  
isī men sāheb hai rājī,  
chaliye chāl garībī kī tum chhoro akarbājī ---

Māgh instructs you to give up evil deeds and perform noble ones. Give up the ego and vanity, and accept a life of humility down to the core of your being. Give up pride and conduct your life in simplicity. This is pleasing to Sadguru.

फागुन फीका तुम मत भाखो मीठा बचन बोलना,  
नेकी बदी सभी को सहिये गंम खाय रहना,  
इसी में साहब है मिलना,  
एही बात में मोक्ष मुक्ति है भौसागर तरना ९

9. phāgun phīkā tum mat bhākho mīthā bachan bolanā,  
nekī badī sabhī ko sahiye, gam khāi rahanā,  
isī men sāheb hai milanā,  
ehi bāt men moksh mukti hai bhow sāgar tarnā ---

Phāgun is springtime and the season of colours, so colour your life in bright colours that will be pleasing to others. Speak sweetly, do good deeds, avoid evil and bravely bear your grief. This is how you will meet God, and be liberated from the world of rebirths.

चैत चेतकर मन में मूरख गाफिल क्यों सोता,  
क्या जाने क्या हाल तुम्हारा कहां जन्म होता,  
साहब का गुनवाद गावो,  
यही बात में मुक्ति तुम्हारी अमरलोक पवो १०

10. chaitra chetkar man men gāphil kyon sotā,  
kyā jāne kyā hāl tumhārā kahān janm hotā,  
sāheb kā gunvād gāwo,  
yehī bāt men mukti tumhārī amarlok pāwo ---

Chaitra admonishes you to wake up from your foolish and careless sleeping. You are stagnating. You do not know what your condition will be, and where your

karmas will dictate your next birth. Sing the glories of God. This will bestow liberation, and ensure that you reach the Eternal Abode.

बैसाख खोजत खोजत हे सखीरी तुम को रहे ध्याना,  
रहूँ तुम्हारे संग साथ में तुमसे नहीं न्यारा,  
भजो तुम आदि पुरुष करता,  
सत्यनाम सतपुरुष समुझ नर क्यों नहीं भजता ११

*11. vaisākh khojat khojat he sakhīrī tum ko rahe dhyānā,  
rahūn tumhāre sang sāth men tumse nahīn nyārā,  
bhajo tum ādi purush kartāa,  
satyanām satpurush samujh nar kyon nahīn bhajtā ---*

Vaisākh reminds you that you are searching and searching, but on the outside. Instead, search within. Saheb says that he is with you, and has never been separated from you. Have devotion in your heart for the Eternal Sat Purush, your creator. Learn the secret of Satyanam, Satya Purush – Sat Chit Anand (Existence, Consciousness and Bliss). O Man! Why don't you do devotion?

जेठ जतन कर सुर्ता करो निजनाम याद आये,  
वर्त एकादश द्वादश महिना धर्मदास गाये,  
हौं तेरे चरणन का दासा,  
साहब कबीर बलि जाउ तुम्हारी पूरण करो आसा १२

*12. jeth jatan kar surtā karo nijnām yād āye,  
vart ekādas dvādas mahinā dharmdās gāye,  
hown tere charanan kā dāsā,  
sāheb kabīr bali jāūn tumhārī pūran karo āsā ---*

Jeth tells you to perfect your duties in devotion, and let the name of Satguru's continually arise within you. Dharamdas dedicated himself for twelve months as a humble devotee at the feet of Satguru Kabir, with complete confidence in getting Satguru's blessing of liberation. Dharamdas says that he is a sacrifice to Kabir Saheb and requests that his desire for liberation be fulfilled.

## साखी - SAKHI

बारहमासी नाम की, बारम्बार पुकार,  
बार बार बन्दन करे, छुटे सकल विकार

*bārāmāsi nām kī, bārambār pukār,  
bār bār bandan kare, chūte sakal vikār*

Recite Saheb's name every morning, day after day, all year, every year.  
Again and again pay obeisances to them, and all your defects will be abolished.

## साखी (Selected Sakhis)

गुरु को कीजे बंदगी, कोटि कोटि परनाम,  
कीट न जाने भ्रिग को, गुरु करले आप समान.

*guru ko kije bandagi, koti koti paranam;*

*kit na jane bhring ko, guru karle ap saman.*

Offer salutations and obeisances to the Guru millions of times. Just as a wasp takes a worm into its nest and another wasp emerges, just so Guru makes the ordinary disciple as himself.

तिमिर गया रवि देखते, कुमति गई गुरु ज्ञान,  
सुमति गई अति लोभ ते, भक्ति गई अभिमान.

*timir gaya ravi dekhate, kumati gayi guru gyan;*

*sumati gayi ati lobhate, bhakti gayi abhiman.*

Darkness disappears when the sun arises, and ignorance goes away by the Guru's wisdom. Good intellect is lost because of greed, and devotion is lost because of ego.

हरि किरपा तब जानिये दे मानव अवतार,  
गुरु किरपा तब जानिये मुक्त करे संसार.

*hari kirpa tab janiye, de manav awatar;*

*guru kirpa tab janiye, mukta kare sansar.*

Know that it is the grace of God that gave you human birth.

But it is the grace of the Guru that liberates you from the cycle of birth and death.

गुरु धोबी शिष्य कापडा, साबुन सिर्जनहार,  
सुरति सिला पर धोइये, निकसे ज्योति अपार.

*guru dhobi sis kapada, sabun sirjanhar;*

*surati sila par dhoiye, nikase jyoti apar.*

Guru is like a washerman and the disciple is like cloth; God Himself is the soap.

O Guru! Please wash my thought waves on the stone of meditation, then the unlimited light will appear.

गुरु बिन ज्ञान न उपजे, गुरु बिन मिले न मोक्ष,  
गुरु बिन लखे न सत्य को गुरु बिन मिते न दोष.

*guru bin gyan na upaje, guru bin mil na moksh;*

*guru bin lakhe na satyako, guru bin mite na dosh.*

Without the Guru no one obtains spiritual knowledge or achieves salvation.

Without the Guru no one can see Truth or have his doubts removed.

गुरु बिचारा क्या करे, सिखाहि माहि चूक,

भावे त्यों परमोधिये, बांस बजाये फूक.

*guru bichara kya kare, sikhahi mahi chuk;*

*bhawe tyon parmodhiye, bans bajaye phunk.*

What can the poor Guru do if the disciple has faults?

He gives knowledge but it becomes useless, just as a broken flute does not produce music.

एक शब्द गुरुदेव का, ताका अनंत विचार,

थाके मुनिजन पंडिता, वेद न पावे पार

*ek shabda guru dev ka, taka anant bichar;*

*thake muni jan pandita, veda na pawe par.*

The one word of Sat Guru gives limitless meanings.

Munis and pandits became exhausted trying to find its meaning. Vedas cannot fathom its depth.

कबीर खडे बाजार में, सबकी चाहे खैर,

ना काहू से दोस्ती ना काहू से बैर.

*kabir khade bazar me, sabki chahe khair;*

*na kahu se dosti, na kahu se bair.*

Kabir says: "I stand in a market place and I desire the welfare of all.

I am neither related to anyone, nor am I an enemy to any one."

पछा पछी के कारने, सब जग रहा भुलान,

निरपछ होइ के हरि भजे, सोइ संत सुजान

*pachha pachhi ke karane, sab jag raha bhulan;*

*nirpachh hoi ke hari bhaje, soie sant sujan.*

People are divided into various groups (religions) and thus the whole world is misguided.

Being impartial to the worldly groups (religions), one who performs the devotion to Almighty God is the true saint.

चलती चक्की देख के, दिया कबीरा रोय

दोउ पाटन के बीच में, साबुत बचा न कोय

*chalti chakki dekh ke, diya kabira roi;*

*dou patan ke bichame, sabut bacha na koi.*

Kabir says: "Looking at the millstones, I wept.

One who is caught between the two stones, never comes out safely.

सीलवंत सबसे बडा, सब रतनो की खान

तीन लोक की संपदा, रही सील में आन.

*silwant sabse bada, sab ratano ki khan;*

*tin lok ki sampada, rahi sil may an.*

Whoever has good character is the greatest of all. He is the mine of all jewels.

The wealth of the three worlds is merged in good character.

आपा तजै औ हरि भजै, नखसिख तजे विकार,

सब जीवन से निरवैर रहै, साधु मता है सार.

*apa taje aw hari bhaje, nakh sikh taje vikar;*

*sab jiwan se nirbair rahe, sadhu mata hai sar.*

Give up the pride of clan and caste and do devotion to God. Give up your faults (lust, anger, greed, etc.).

Don't be an enemy to anyone. This is the basic principle of the saints.

निंदक नियरे राखिये, आंगन कुटी छवाव,

बिनु पानी बिनु साबुना, निर्मल करे सुभाव.

*nindak niyare rakhiye, angan kuti chhawai;*

*binu pani bin sabuna, nirmal kare subhaw.*

Keep your critic close to you; give him shelter in your courtyard.

Without soap and water he cleanses your character.

मानुष जनम दुर्लभ है, मिले न बारम्बार,

पक्का फल जो गिर परा, बहुरि न लगे दार.

*manus janam durlabh hai, mile na barambar;*

*pakka phal jo gir para, bahuri na lage dar.*

Human birth is difficult to obtain, and you will not get it again and again.

When a ripe fruit falls, it does not re-attach to the branch.

सांई इतना दीजिये, जामे कुतुम समाइ,

मै भी भूखा ना रहू, साधु न भूखा जाइ

*sain itana dijiye, jame kutum samai;*

*mai bhi bhukha na rahu, sadhu na bhukha jai.*

God, please give me only that much which will maintain my family. I also will not remain hungry, nor will any sadhu go hungry.



